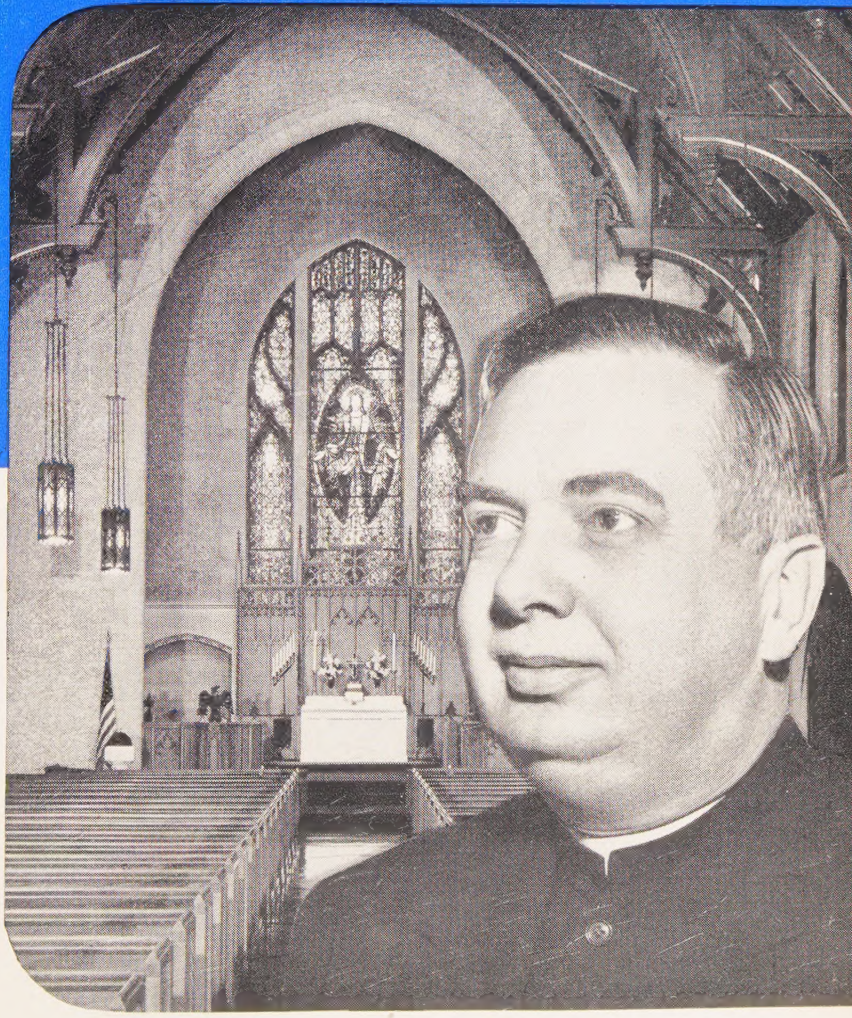
The LUTHERAN



PRESIDENT

Dr. Franklin Clark Fry acclaimed at United Lutheran convention in Des Moines this week

l. 33, No. 2

OCTOBER 11, 1950

CENTS

The Test

IT WAS A GROUP of young pupils who taught me a significant lesson in leadership. The class consisted of deaf and hard-of-hearing children in a school which practiced the oral method of teaching the deaf. Instead of the manual alphabet and conventional signs, the pupils were taught speech and lip-reading along with academic subjects. Because it was an "oral school," signs were forbidden. However, the youngsters often made up their own signs in talking to each other when not under supervision.

It was at the beginning of the school term. I was announcing the schedule of departmental classes. One pupil did not understand as I spoke the name of a certain teacher. Before I could write the name on the blackboard, another child quickly made a sign, and the other youngster immediately understood.

Not recognizing the sign, I asked the helpful child to repeat it. She did, and I saw that she had mimicked a disagreeable characteristic of that teacher.

Quick to seize the opportunity to delay further lessons, the class decided to make a game of the incident. "Who is this?" they asked as they made signs for other teachers in the school. Most of the names I could guess correctly because the children imitated the appearance or a characteristic of each teacher clearly with their signs.

Soon the bell rang for recess. I sat at my desk alone in the room and thought of the ways in which these children would remember their teachers long after they were out of school—not by subjects taught, but by personality traits.

And suddenly I wondered, *"What will be their sign for me?"*

—ERNESTINE S. DAUM

The LUTHERAN News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

Washington - - - - - - - - - By Oscar F. Blackwelder 12

WHY LUTHERANS DON'T UNITE - - - By Franklin Clark Fry 13
Candid survey of factors hindering church merger in America

Bringing People In - - - - - - - By Howard A. Weisman 17
Christians can bring others to their churches if they try

"Preventive War" Is Immoral - - - - - By Reinhold Niebuhr 18
Christians can't start a war as a means of preserving peace

A PRESIDENT CALLS HER "GENERAL" - - By Bernard Ikeler 20
Norma Bloomquist directs program of teaching Liberians to read

Needed: A Christian Sense of Values - - - By Seth Harmon 25
Children can be taught how to think about money

Conversation with a Collie: "I Believe in Things and Wealth Almighty" 26

God's People Don't Need to Be Afraid - - - By E. E. Flack 28
"Know the Bible" Studies in the Book of Revelation

Personal Problem Clinic - - 30 Books - - - - - - - 31

Letters - - - - - - - 33 Overseas - - - - - - 34

Campus - - - - - - - 36 People - - - - - - - 39

News in the Churches:
Midwest—40; Kansas—41; Kentucky-Tennessee—42; New York: Long Island—43; Ontario—44; Pennsylvania: Norristown—46; Virginia: Roanoke—46

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE: President Franklin Clark Fry preached in St. John's Church, Des Moines, last week, at opening service of 1950 United Lutheran Church convention.

Next Week: REPORT FROM DES MOINES (Part I)

THE CHURCH IN THE NEWS

Results in Yugoslavia

In late summer three American Lutherans had gone to Yugoslavia to talk with government officials and church leaders. They wanted Tito's government to know that Lutherans of the world are much concerned about the welfare of their Yugoslav brothers.

This month there was evidence that the visit to Yugoslavia had been a good thing. From Belgrade came a report that four Lutheran churches, in use as government warehouses, had been restored for church use. They are in Maribor, Celje, Ljubljana, Sarajevo.

Americans who went to Yugoslavia (ULC President Franklin Clark Fry, Augustana Church President P. O. Bersell, National Lutheran Council Director Paul C. Empie) had secured assurance that Bibles and relief shipments may be sent to churchmen. It may be possible to improve the provisions for theological education of Yugoslav candidates for the ministry.

To the Serbian Orthodox Church a theological seminary in Sremski Karlovci was returned this month. It had been used as an army barracks. Marshall Tito exchanged visits last month with Vikentije Prodanov, newly elected Patriarch of the Orthodox Church.

Won't work on Sunday

Arrests were reported to have been made among Roman Catholic laborers in the Gottwaldov district of Czechoslovakia after they refused to obey a Communist order to take Fridays off and work on Sundays.

The order was given, it was said, to equalize the distribution of electrical power, shortage of which is slowing down production. Many of those arrested for going to church instead of working on Sundays were laborers in the former Bata shoe factory.

Others were workers repairing the highway between Gottwaldov and Uherske Hradiste, where no question of electricity distribution was involved.

A number of those who refused to change their day of rest succeeded in fleeing to Austria.

VISITORS GOT FLOWERS

Americans were welcomed by Yugoslav Lutherans

DES MOINES REPORT

Living in fractions"

To the United Lutheran Church convention opening in Des Moines, Iowa, on Oct. 4, came a candid report from President Franklin Clark Fry on the Lutheran unity situation in America. "Our American Lutheran habit of living in fractions," said President Fry, "enfeebles our witness to our fellow-men in these fluid and frightened days."

Most of the Lutherans aren't even sorry that they are cut apart in more than a dozen separate churches, Dr. Fry said. "We ought to feel twinges in our consciences about our persistent divisions."

Many Lutherans say that unity will come "in God's good time," pointed out Dr. Fry. They say that "we must wait until God's hour strikes. The implication is that He is doing the delaying. Isn't this a too bold and self-assured, almost presumptuous, use of the name of God?" asked Dr. Fry. The fact that we have settled down contentedly in our separate churches doesn't mean that God is content.

People who say we must wait for "God-pleasing union" ought not forget there may be such a thing as "God-displeasing disunion."

(*See* "Why Lutherans Don't Unite," *page 13.*)

Doors won't be wide open

It seemed fairly certain, as the ULC convention opened on Oct. 4, that delegates would vote in favor of United Lutheran membership in the National Council of Churches of Christ in the USA. This would be the first time the United Lutheran Church had been a full member of an interdenominational council in the United States. Since 1948 it has belonged to the World Council of Churches.

Going into the National Council (to be organized Nov. 26) doesn't mean that every synod ought to unite with a state council of churches, Dr. Franklin Fry told the Des Moines convention.

The United Lutheran Church is not giving up any of its principles when it plans to enter the new National Council. This council will be based on two ideas which are in accordance with ULC thinking on interchurch relationships, said Dr. Fry.

Two principles in new Council

First is the EVANGELICAL principle. Only churches which confess Christ as their divine Lord and Saviour may secure membership in the new council. Second is the REPRESENTATIVE principle. Leadership of the council can be in the hands only of persons who directly represent their churches, not free-lance individuals who speak only for themselves.

Synods will not join state councils of churches, nor will United Lutheran congregations be encouraged to unite with city councils, unless the *evangelical* and *representative* principles are clearly safeguarded, Dr. Fry said. He pointed out that at present "most state councils are looser in practice in both essentials" than the new National Council.

Synods and congregations should be stimulated to re-examine "all existing inter-church connections on every level" to see if they square up with fundamental principles held by the United Lutheran Church. If they do square up, said Dr. Fry, "the United Lutheran Church should be prepared to go where these correct principles lead."

The church has no right to refuse to enter into interdenominational relationships which are in accord with its basic principles.

CHEY total passes six million

Success in the appeal for $6 million for United Lutheran colleges and theological seminaries was announced at the Des Moines convention by Dr. Rees Edgar Tulloss. Total pledged or paid to the fund in early October was $6,250,479.

This was the biggest financial undertaking in ULC history, and the swiftest to reach its goal. The appeal began in most of the 4,100 ULC congregations on April 23.

Sixteen of 32 synods have reached or gone beyond 100 per cent in the Christian Higher Education Year subscriptions. It is expected that eight or 10 others will reach this goal before the appeal is completed on Dec. 31, 1951.

Reports in early October were:

Synod	Pledged	Percentage
Michigan	$ 163,499	340
North Carolina	440,536	240
Canada	219,500	167
Kentucky-Tennessee	45,673	146
Georgia-Alabama	36,746	134
Ohio	556,845	133
South Carolina	168,740	128
Rocky Mountain	19,626	112
Virginia	118,251	111
California	80,075	109
Nebraska	97,075	105
Illinois	282,702	104
Florida	15,318	102
Iowa	87,027	102
Pittsburgh	450,000	100
Slovak Zion	20,000	100
Ministerium of Penna.	1,107,313	96
West Virginia	24,826	95
Indiana	101,115	93
New York	679,820	91
Maryland	244,795	89
Northwest	288,000	88
Midwest	65,620	87
Central Pennsylvania	759,879	84
Pacific	22,133	83
Kansas	36,727	77
Mississippi	1,503	75
Texas	24,600	73
Nova Scotia	11,675	69
Western Canada	33,050	60
Wartburg	46,610	54
Icelandic	1,200	10
	$6,250,479	104

DR. S. C. MICHELFELDER
Reconstruction in Europe

DR. FREDRIK A. SCHIOTZ
Around the world this year

World work

From Jerusalem where the Christian Church was born came a man to describe to the Des Moines convention the newest work a United Lutheran missionary is doing. Fuad Nucho, trained in the Jerusalem Syrian Orphanage (which is now a barracks building of the Jewish army), was scheduled to tell the ULC assembly on Oct. 6 about the work being done in Palestine in 1950 by the Lutheran World Federation.

A dark-skinned Indonesian from halfway around the world was going to describe how the Lutheran World Federation has given postwar help to the Batak Church in Sumatra. The Rev. Paido Sarumpaet, now studying theology in the U.S., will soon return to his people who were cannibals a century ago when the first Lutheran missionary came to them.

Summary of the world problem of Lutheran missions was to be given by Dr. Fredrik A. Schiotz. As executive secretary of the National Lutheran Council's commission on the younger churches, he has traveled around the world recently.

Present status of reconstruction of church life in Europe would be outlined by Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation.

More home missions

There had been one new congregation organized every two weeks by United Lutherans in the U.S. or Canada. This was the report to the Des Moines convention from the Board of American Missions.

The church was getting back to the high level of the 20s. From the time of the depression to the end of World War II the work of establishing new congregations had sagged. The ULC record from 1932 to 1946 was below that of most other large American denominations.

Chief reason the number of new home missions was increasing, the American Board's report made clear, was that the church has been supplying greatly increased funds for this work. The amount given to home missions in 1949-50 is

FUAD NUCHO
From homeland of Christianity

PAIDO TUA SARUMPAET
His ancestors were cannibals

CONVENTION CHAPLAIN

Meditations and prayers at opening of each business session of the Des Moines convention are given by Dr. Paul H. Roth, president emeritus of Northwestern Theological Seminary in Minneapolis. Few men in the church are so gifted as he in skillful expression of Christian truth. Although retired as seminary president, he continues at Northwestern as a professor

CONVENTION ORGANIST

Giuseppe Moschetti was a priest of the Roman Catholic Church in Italy before coming to America and entering the Lutheran Church. Last month the U.S. Congress passed legislation permitting him to remain in America. He is among the world's most skillful organists and choir directors, and serves as minister of music at St. John's Church, Allentown, Pa.

almost three times as much as in 1945-46. (From ULC apportionment in 1945-46, $461,175 . . . 1949-50, $1,315,754.)

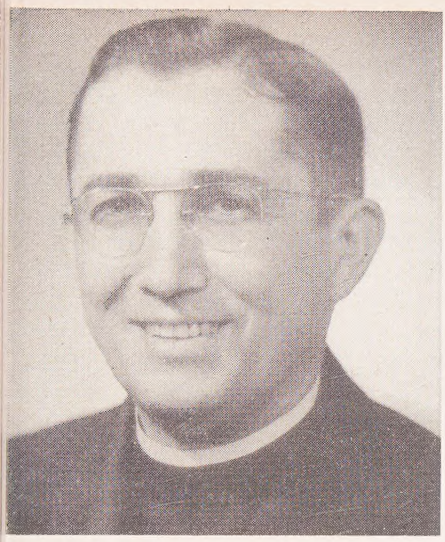
It costs nearly three times as much in 1950 to help a new congregation get organized as it did in 1940. But with the amount budgeted in 1950-51, it may be possible to open 75 new churches, the Des Moines convention was told (depending on whether the ULC reaches 100 per cent of its apportionment goal).

Immediate result of the establishment of new congregations is that the total United Lutheran Church membership increases. During the 20s while ULC churches were being planted rapidly (87 in 1928-30), the ULC was the fastest growing of any Lutheran church. During the 40s the ULC growth slipped into last place among the large Lutheran churches in America.

Strong language in defending Council

Most sharply written report presented at the Des Moines convention last week came from the ULC Commission to the Federal Council of Churches. The commission was weary of incessant attacks against the Council which had come from such fundamentalists as the Rev. Carl McIntyre and reactionary writers such as John Flynn.

"During the past two years," said the Commission, "attacks on the Federal



PRESIDENT F. D. BOLDT

Heavy responsibility for arranging the Des Moines convention was placed on Iowa Synod President F. D. Boldt, along with pastors of St. John's Church in Des Moines, Drs. Frederick J. Weertz and Alfred J. Beil, and a large local committee. Des Moines has three ULC churches (membership 6,300). In Iowa there are 41 ULC congregations, 33,000 members

Council of Churches have increased in number and vehemence. They have emanated from a variety of sources, including, for example, highly emotional biblical literalists, non-Protestants, those who resent any direct application of the social implications of the Gospel, those who misunderstand or wilfully misrepresent the program and policies of the Federal Council."

A good many attacks against the Council, said the ULC Commission, reveal "the pathological state of the assailants." Some are "subtle or open attacks on our holy faith itself."

Enemies of the Federal Council will no doubt "turn their fire against the new National Council of the Churches" when it comes into existence next month, thinks the ULC Commission. "All friends of the new agency will stoutly resist all uninformed, unfair, and malicious attacks."

RADIO REPORT FROM DES MOINES

A National Broadcasting Company network report on the ULC convention will come from Des Moines on Oct. 11, 12:30 to 12:45 P.M. EST. Dr. Franklin Clark Fry will be interviewed by Dr. Paul E. Scherer of New York City. Six Des Moines radio and television stations will carry frequent convention reports.

New liturgy revised

Opposition had developed in the 1948 ULC convention against several features of the proposed new liturgy for National Lutheran Council churches. The new liturgy and hymnal will take the place of the ULC's *Common Service Book*.

The "Prayer of the Church," replacing the present "General Prayer," had been slightly modified in the 1950 version. The "Eucharistic Prayer," now called "The Prayer of Thanksgiving," had been thoroughly revised. By making these and several other changes in the proposed liturgy, the Commission was hopeful that the 1950 convention would give unanimous approval to its work.

The new Service Book may be ready for publication by 1952. It is proposed that the text of the new Service will be printed without music at the beginning of the new book. Three musical settings will be provided elsewhere in the book. One will be similar to that now used in the *Common Service Book*. One will be similar to that used in the Augustana Church. A third will be plain song.

World News Notes

Korean decision

Most fateful boundary in the world in early October was the 38th parallel of latitude where it cuts across Korea. Military men speaking for the UN forces wanted to sweep northward to make certain the Communist army was thoroughly defeated. Diplomats hesitated.

India's Premier Nehru was said to have persuaded Chinese Communists to keep out of the Korean war if UN forces stayed south of the 38th parallel. Eight nations at the UN Assembly in session at Flushing Meadow were framing an agreement to authorize General Douglas MacArthur to carry the Korean war northward. South Korean troops had crossed the border, but Americans waited.

One thing seemed certain. North and South Korea must be unified in one country under United Nations guidance. But it would be a dangerous and unnecessary risk for United States soldiers to be among the forces driving north to the Manchurian border, hardly a stone's-throw away from Russia's valuable ports of Vladivostok on the north and Port Arthur on the south.

Russians at the UN Assembly were smiling quietly, saying little. Their cause had been thrown back for a heavy loss in Korea, but they still had the ball.

Japanese army?

SOME JAPANESE would like to find a way to get around their postwar constitution. This document was drawn up under the watchful eyes of occupation authorities. It forbids the use of war as an instrument of national policy.

Talk of using volunteer Jap troops in Korea caused former high Jap leaders to prick up their ears. They felt that aiding the UN might give them the chance they are looking for to re-arm their country. Trying to get away from the strict wording of the constitution, the Japanese White Paper on Korea states that helping the democracies in "police action" does not constitute war.

Biggest opportunity for Jap leaders came from increased pressure from Washington and London for Japanese rearmament. General MacArthur authorized enlistment of 75,000 "police reserves."

Rice

PEOPLE OF East Asia are going to have less rice to eat. In a recent report on the world rice situation, the UN Food and Agriculture Organization (FAO) showed concern over increasing shortages in the supply of rice because of the Korean war. Korea is a large producer. In 1948, it produced 2,500,000 metric tons of rice, most of which was grown in the south.

Normally 40 per cent of the Korean output is exported to Japan. Because of the war, Korea will need to import instead of export. This will decrease the supply otherwise available to rice-importing countries such as Malaya. Japan will have to get its rice elsewhere. In countries with a surplus in good years, floods and crop failures have resulted in widespread semi-starvation.

Price and distribution of rice are regulated by intergovernmental agreements. However, restricted supply and the activities of hoarders and speculators are forcing the world price up. Latest reports from Siam tell of merchants paying high premiums. In India the rise in rice prices since Korea is enough to break the backs of the poorer consumers. In West Bengal it has reached about 18 cents a pound against a normal 6 cents. In Mad-

ras the rice ration is reduced to six ounces a day. Last month high-level talks at the Singapore rice conference tried to find ways of getting more. Burma, allocating more land for rice cultivation, predicted it would export one million tons in the coming year.

High prices and scarcity of rice are of great political importance in Asia. If the large consumers buy up too much, the lives of millions will hang in the balance. There is some concern whether the Chinese Communists might not try to corner the supply. American authorities in Japan too, will have to purchase wisely in order to preserve the balance. Unless enough rice is forthcoming in the next 12 months, starvation may well undermine the success of President Truman's Point Four program in Asia.

Mass education in India

BIG CUTS in the budget of India for 1950-51 are going to make it hard for the government to carry out its far-reaching educational plan as quickly as was hoped. The government is especially worried about education because 87 per cent of the population is illiterate.

Calling for eight years of compulsory education for about 56 million children, the plan will take some time to put into effect. It is estimated that within 10 years every child up to 11 years will get compulsory education. Once that is achieved the plan will be expanded to take in children up to 14. Although it poses tremendous problems, the education of 240 million adults is just as important as that of children of school-going age.

The new system is to reflect the traditional spirit and culture of India. The unique feature was developed 12 years ago by Gandhi: basic education or learning through activity. This includes much work in the practical handicrafts to prepare the student to make his village life clean and healthy.

Big difficulty is the shortage of teachers. From two to three million will be needed. Because of low wages it is possible that the government may have to resort to conscription of university graduates to teach in the program.

Worldover Press Reports

MEXICO. Having found good results from a public-owned housing project for government officials of all ranks, President Aleman's administration will soon start the building of another, capable of providing homes for 2,000 families.

CUBA. Still primarily a one-crop country, Cuba is in for a measure of prosperity from its sale of the annual crop of sugar to the U.S. Although labor suffers from seasonal employment, the sale will help provide jobs also. Now 3,000 more workers are getting a break, for the first sugar-bag factory in the nation's history is soon to be set up. Hitherto all bags have been imported.

CHINA. Increasing use has been shown of a new children's hymnal that was recently published by the National Committee for Christian Religious Education in China. Of the 130 hymns, 83 are from the "Hymns of Universal Praise," China's popular hymnal, 37 are new translations of Western hymns, and 10 are original compositions.

VENEZUELA. Caracas' "experimental school" is considered experimental no longer, but an assured success. With 1,500 boys and girls in attendance, the school stresses "learning by seeing and doing," and uses a small zoo, student gardens, a relief map of the country children can study with books in hand, a school paper, movies, and democratic techniques. The school has inspired the entire national system.

THE PREACHER IN POLITICS

WHEN A PREACHER runs for Congress many of us focus in his direction at once. For me the most interesting race in the country this fall is in Oklahoma where the Rev. Bill Alexander, a Disciples of Christ minister, is running against Congressman Mike Monroney.

I HAVE PLEADED many times on this page for others beside lawyers to run for Congress. Being a law-making body, it is natural that the majority would be lawyers, but other training and background must be here too, including the ministry. If some ultra-conservative reader answers back that it violates the principle of the separation of church and state, I would in turn reply that the Disciples of Christ Church is not running for the Senate but a pastor in that church who still remains an individual and a citizen. *He certainly has the right to run.* Lutherans, for example, remember that the *Reverend* Frederick A. Muhlenberg, a Lutheran clergyman, was the first Speaker of the House.

Walter Judd

THERE MAY be some men in Congress now who are clergymen but I am not aware of them at this writing. For me the nearest to a preacher is Walter H. Judd of Minnesota, former medical missionary in China. Walter is one of the best preachers in the nation; all he lacks is formal ordination. I believe the Lord ordained him long ago. And he is one of the most useful men in Congress by common consent. I believe he is able to do what he has done in large measure because he was a missionary in China.

Another man like Walter Judd would be welcomed on all sides, regardless of party. He knows how to think and speak in the Christian framework of society and government. That is a rare gift and achievement! However, we who would like to welcome another preacher in Congress would like to be mighty sure that the candidate really represents the church and does not misrepresent the ministerial fellowship.

Bill Alexander

FROM WHAT I can learn, Bill Alexander is a very gifted speaker—no doubt about that. He is a brilliant and attractive man with a splendid platform presence. He is, obviously, the successful pastor of a large and influential church.

But none of these qualities is at the heart of a thoughtful man's ballot. An honest and intelligent citizen asks this question: What does he actually know about government? Does he know how to relate, in quiet logic, the Christian faith to economics and political science?

Or, is he only a "generalizer"? Does he know how to put in the subheads? Does he, like Walter Judd, possess that added something (because he is a Christian) which enables him to think concretely on social issues? Or, is he only able to clothe politics in the cloak of religion?

Monroney

THE OTHER SIDE of the Oklahoma campaign for the Senate is the Democratic nominee, Mike Monroney—a very superior member of the House who won the *Collier's* magazine $10,000 award in 1947 for "distinguished Congressional service." He gave the $10,000 to his church, which is the Episcopalian. Mike Monroney is a thorough student of government, one of the most significant minds on the Hill, and one of the most widely trusted members of the House.

—OSCAR F. BLACKWELDER

Why Lutherans Don't Unite

By FRANKLIN CLARK FRY

Candid survey of factors hindering a union of Lutheran churches of America is made by United Lutheran Church president

IT SEEMS TO BE a part of God's providence in the mid-twentieth century that Christian churches everywhere are being compelled to make up their minds anew about their contacts with each other and their obligations for each other. This call comes imperatively to the United Lutheran Church in October 1950.

First in our affections are always our brother Lutherans in North America. The United Lutheran Church's first concern rightly has to do with our relationships with them. Our church was born with a prayer on its lips and a hope in its heart for Lutheran unity.

THE UNWELCOME TRUTH, however, is that the prospects of any broad Lutheran merger including the United Lutheran Church in America are dim and discouraging in 1950. In spite of all the exertions of past decades and the premature optimism of early 1949, our hopes are likely to be deferred for many years to come and probably for a full generation.

The President believes that the most constructive contribution which he can make in the present half-impasse is to analyze candidly the basic factors which retard Lutheran church union as he sees those factors. The sole intention behind this probing will be to lead all of us to look deeply and searchingly at fundamental failings which are shared in varying degrees by us all.

This analysis of the problem of Lutheran unity is condensed from the report made by Dr. Fry to the United Lutheran Church convention in Des Moines this week.

THE PRIMARY, SUBTLE weakness which hampers all endeavors for Lutheran solidarity in North America is a lack of zeal for the visible unity of Christ's church. Our American Lutheran commitment to this ideal is not fervent enough. Often we have been only feebly concerned and even tepid about it.

Our church's theological convictions about church unity are formally correct; underneath them and frequently vitiating them is a coolness of spirit. We are in danger of being defective in inward longing. We Lutherans seldom feel ardent eagerness for Christian unity, almost never an ache in our hearts. Who can deny that our divergent synods in America share this malady to a serious degree?

WE NEED TO realize anew that the burden of proof is always on Christians who advocate continued division in the church of Christ, not on those who would disturb the status quo for the sake of unity. This does not mean that separateness is always, or even usually, unjustified. It does mean that the present broken front of Christian believers must never be accepted with complacency and above all never approved with relish or in a spirit of self-righteousness.

As long as there is a material disagreement in faith, we Lutherans must be apart from other Christians and even from each other. This negative side of our convictions has long been emphasized strongly among us, especially here in America. The pity is that in all our church bodies we have asserted it so often with conten-

tiousness and without even a twinge of sorrow.

A heavier charge is laid on our consciences by the positive opposite which we have failed to stress equally. Christ's visible church is ideally, even normally, one. The burden of proof is on those who consent to its continued divisions. The weight of this burden is immensely increased when the continued separateness is between Christians who believe and teach the same confessions.

ANOTHER DAMPER on Lutheran consolidation in North America is the chronic and widespread habit of many almost never to mention union except in contrast to unity, always to the sharp disparagement of the former. One might almost think from their tone that the two concepts were antagonistic. An influential voice recently declared plainly, "We must make a fundamental distinction between unity and union. Unity is a divinely imposed responsibility; union is a question of expediency. The end to be sought is not organizational unity but a union of hearts in Christ by the Holy Spirit."

The coupling of these two worthy goals with any such inflection is greatly to be deplored. Unity must always be paramount but union ought to be its organic result. To be complete, they must be vitally joined together. Granted the prior gift of community in faith, the power of the Holy Spirit in the church will always strive also for a community of life and fellowship. It is not enough to confess that the spiritual church of God, which the Holy Spirit founded, is essentially one.

The outward, institutional structure which we also call by that holy name is His concern too. In its imperfect way, the visible church represents the invisible church in this world. The discrepancy between them is painfully apparent but we ought not to add to it by unnecessary disunion.

IN ALL OUR THINKING about Lutheran union, we should search the Scriptures discriminatingly. In many men's approach to this issue, there has been an almost intentional avoidance of what the Bible says. Their reasoning is declarative and direct: church bodies are human devices. They are only optional, temporal arrangements. It is impossible to find Scripture passages, several observers have reminded us, to which one can point and say with confidence, "There God commands Lutheran general bodies to unite." But can the relevance of the inspired Word to this question be dismissed as simply as that?

When St. Paul exhorts the Christians in Ephesus to endeavor "to keep the unity of the Spirit in the bond of peace," he sees the unity of that primitive congregation as originating with the Holy Spirit. Any breach of it would be an offense against Him. He was the One who had drawn them into one body of which He was the one Spirit.

THE UNITY which He created was the basis in fact for their walking in lowliness and meekness. Christian long-suffering and forbearance were to be its godly results. The Holy Spirit had called them in one hope of their calling to worship one Lord, to embody one faith and to receive one baptism. Who can maintain that such unity ought not to exist and be manifested in our outward congregation of congregations? Can anyone contend that this unity ought not to be visible in the visible church?

Dare we say that the Saviour's prayer "that they may be one" has nothing to do with our American Lutheran situation?

Remember, the unity for which the Son besought the Father was clearly to be a unity which would be apparent to all men. Its purpose was "that the world may know that Thou hast sent me." Before the world can know, it must see. How will unredeemed men behold our testimony to their redeeming Lord with their physical eyes except through a visible unity based on a whole-souled unity in faith?

THE SAD DISUNITY of American Lutheranism should awaken in all of us the spirit of contrition. One of the most disturbing traits in our inner life is that this is so seldom evident. Instead, our separate church bodies typically assume a defensive posture whenever the question of church union is broached. The instinctive mood in every quarter is one of self-justification and a readiness to exonerate ourselves rather than to search our own hearts.

Brethren, this ought not to be! In spite of the constant protestations that we all desire and seek Lutheran unity, the sense of having to give an accounting to God for its long delay is altogether too rare. Penitence is as becoming in a Christian church as in a Christian individual. The day is overdue when we American Lutherans ought to feel twinges in our consciences about our persistent divisions.

Such a devout contrition will deter us, as we ought to be deterred, from lightly laying off the responsibility for further postponements of our unification on God himself. As Christian disciples saved by His grace, we have the inexpressible privilege of laying off our guilt on Him—but not our responsibility! Am I alone in feeling that far too many of us have unconsciously made this attempt in the past?

The monotonously recurring assertion that Lutheran unity will come in God's good time is an instance in point. We must wait until God's hour strikes. The implication is He is doing the delaying.

Isn't this a too bold and self-assured, almost presumptuous, use of the name of God? Doesn't it identify God too confidently with our existing alignments? Just because we have settled down in them contentedly does not mean that He is content. In the frequent references to a God-pleasing union which Lutherans must approach with a maximum of deliberateness, we ought never to forget that there may be God-displeasing disunion which we are in danger of perpetuating.

Contrition ought to rise in us, too, at the serious way in which our American Lutheran habit of living in fractions enfeebles our witness to our fellow-men in these fluid and frightened days. Far-off future unity, a generation or more away, can never repair that loss.

No secular crisis ought ever to stampede churches into a compromise of their essential faith for the sake of mere artificial, outward combinations. A deceptive solidarity of that type would prove to be only an empty facade. True strength is not obtained and the true God is not rightly served by such maneuvers.

But when long-separated forces of Christians are already one in their allegiance to common confessions as we American Lutherans are, we ought not to deprive a hard-pressed generation of our united confession. In prolonging synodical divisions which blur and weaken the voice of our Gospel, we take a sobering burden on ourselves. Like all the rest of the King's business, Lutheran unity demands haste for the good of the millions within the sound of our voices.

ONE FAMILIAR and formidable obstacle from former years, thank God, is visibly crumbling under the pressure of events and of the Holy Spirit. It is complacency.

The old days when each segment of Lutheranism lived smugly within its own boundaries are permanently gone. We are even becoming less preoccupied with the motes in each other's eyes.

That is a gratifying advance. A communion like the Lutheran church which is staunchly conservative in doctrine is strongly tempted to be equally inflexible in its total outlook. The subtle swing of thought between these two realms is likely to carry even the most consecrated men from one to the other unawares.

This is particularly true when synodical barriers are heightened by nationalism. No other combination of factors is so apt to produce complacency as piety plus patriotism. Since all American Lutheran church bodies, including our own, arose originally out of distinctive European blood strains, this tendency is one to which we have all been prone. In the face of these major adverse influences, the fact that old attitudes of self-sufficiency are clearly beginning to wane is genuinely creditable.

At the same time, it would be misleading to pretend that this set of mind has wholly disappeared. The reluctance of much of American Lutheranism to take even a small half-step forward by agreeing to transform the National Lutheran Council into a Lutheran federation even with narrowly restricted powers, is a symptom of the strong hesitations which still remain.

The outspoken reasons for opposition to this proposal, namely, that it involves little more than formalizing a fact which already exists, are especially discouraging. The yearning for a united Lutheranism in America still faces a deeply entrenched attitude of reserve which is not likely to be overcome for many years.

EMBARRASSING AS IT IS, a frank and complete analysis like this cannot end without admitting that prudential motives also play a part in retarding Lutheran union. These motives are usually silent, hidden, invisible, particularly to the persons who are influenced by them. But they are still almost insuperable impediments. They often exert a more tenacious influence over us than nobler considerations, just because we are so intensely human.

No sooner is a merger proposed, either an inclusive one or an exclusive one, than a calculating spirit can be depended upon to rear its head both in official church papers and in private conversations. Will the projected new church body represent a loss or a gain for our own synod? nearly everyone will immediately ask.

An appraising attitude will glint out through unintentional accents in men's speech and in the arrangement of their thoughts when they write. It would be illuminating — and depressing — to discover exactly which concerns some synods would cling to in preference to union.

Many individuals would do so simply out of a blend of weariness, timidity, and an instinctive preference for comfortable old ways and time-hallowed associations. It is cozier to live with intimate lifelong friends—even in Christ's church.

SOME SMALL SYNODS would feel a surge of conflicting emotions. On the one hand, they would intuitively recoil from bigness out of a subconscious dread of being swallowed up, and at the same time they would be attracted by the larger supporting constituency for their institutions that a merger would produce.

Larger church bodies would be more likely to have an unspoken but determined reservation in the backs of their minds about the form of church government which the new united church should

adopt. All in all, it is a disappointing commentary on American Lutherans' zeal for unity to see the comparative triviality of some of the interests which are allowed to weigh heavily against it.

A spreading good will in the years ahead will aid American Lutherans to surmount these passive but persistent deterrents eventually. My prayer is that "eventually" may not be too late for a unified Lutheran church in North America to exert a formative influence on this continent. To that end, all of us American Lutherans should pledge a more upright and downright and outright commitment to the ideal of unity "in this our day." Above all, we need to be scrupulously sincere.

BRINGING PEOPLE IN

By HOWARD A. WEISMAN

It's not hard to bring people into the church, if one cares enough to work at it

After centuries of honest-to-goodness effort, we feel certain that statistics will bear evidence that mass evangelism, using emotional tactics in bringing lost souls into the Kingdom, has for the most part yielded meager results.

HOWARD A. WEISMAN

Mr. Weisman, a layman of First Church, Los Angeles, was requested to write this brief description of his work of evangelism because he has brought more than 200 people into membership in his church.

As a layman in the Lutheran church I have tried to appreciate the efforts of the "Billy Sundays" of our day. The cards that have come to the desk of my pastor as the result of these large tent meetings and mass conversions have never yielded positive results.

In my association with the Lutheran church, I have had the privilege of bringing several hundred souls into covenant relationship with the church. This privilege which has been mine can be enjoyed by any layman.

How do I get my prospects? 1) From our communion cards and visitors' cards. 2) From greeting people before and after services. 3) From the members and prospective members wherever I call.

The first group is always the best. Whenever a person visits the church and will remain for communion in answer to the pastor's invitation, that individual has already been stirred by the Holy Spirit. A visit within the week, in the majority of instances, yields fruit.

The second group takes more time. The fact that people in this group have attended a service in your church gives you something to talk about. Quite often these people must be instructed and baptized. Invite them to return to services. Meet them as they arrive. Introduce them to some of the church leaders and without fail to the pastor.

Sit with them or have an officer of the brotherhood, women's society, or a councilman do so. Assist them in the service when they seem lost or confused. After the service introduce them to others sitting close by—and accompany them to their car. If there are children tell them about Sunday school. Young people should be introduced to members of the Luther League. They in turn can have our office call them or pick them up for the evening meeting. Cultivate slowly. Allow them to simmer. Usually they will ask (if favorably impressed) what they must do to become members.

THE THIRD GROUP we receive from our calls at the homes of members and prospects. Before leaving we always ask, "Who are your neighbors? Where do they go to church?" This may pave the way for the first call. Send them the church bulletin for a number of weeks. Then have the neighbor or friend bring up the matter of church, or tell of some of the happenings at church. Soon this prospect will mention that they have received literature from that church.

This is the cue to begin to move in. However, act very slowly. Use much caution. Let their first visit to your church come naturally. Take them the first few times or meet them and sit with them. Carry out the introduction program, including the pastor, and you are on your way. With this group ofttimes we must take years, but caution and patience are usually rewarded.

I wish to emphasize one thing more. All of these prospects are on my prayer list. I always have a short silent prayer as I push the doorbell button. Never stay too long. If the time is inopportune I excuse myself and say I will call again. The next time I come by appointment. My welcome is then assured.

ANYONE CAN BRING people into the church. This is only half the story. After these people become members, I keep their names on a chart in my home and when I miss these people, whom I have brought into the church, I call and find out why they are not attending.

There is nothing in my life that has given me more happiness than giving my time to personal evangelism. It pays the greatest of all dividends that anyone can receive.

"PREVENTIVE WAR" IS IMMORAL

By REINHOLD NIEBUHR

Arguments for starting a war to prevent others from starting it don't square up with Christian teaching

SECRETARY OF THE NAVY Francis Matthews' recent advocacy of a preventive war brought into the open a certain mood in America, which has long since gained influence under cover. The idea of a "preventive" war means, in effect, that we

ought to start an all-out conflict with Russia now, rather than wait upon uncertain eventualities which might lead to our defeat.

Three reasons are usually brought to the support of this idea and each one of the three must be regarded as immoral from the Christian standpoint. The first argument used to support this idea is based upon the belief that a general conflict with Russia is inevitable.

If we are bound to fight Russia in any event, it is argued that we have the right to choose the moment most propitious for our cause. The answer to this argument is that even if war with Russia is a probability, we have no right to call a probability "inevitable." The concept of an inevitable war is strategically wrong because it wrongly assumes that the Russians, like the Nazis, depend primarily upon military conquest.

The masters in the Kremlin are ruthless enough to use any weapons. But they are primarily revolutionary—rather than military—leaders, and they will try to win the world through political conspiracy first. They are probably not too anxious to join the ultimate issue with us, particularly since their political conquests in Asia have given them high hopes of further success. Our first business is to stop the advance of communism by improving the moral and economic health of the free world.

THE IDEA of an inevitable war is even more mistaken from a religious standpoint. Any doctrine of "inevitability" usurps the divine prerogatives by claiming to know an uncertain future which is in God's hands but not in ours. Our faith must persuade us in times of insecurity to heed the admonition "Be not anxious for tomorrow."

The second argument in support of a preventive war, which is sometimes heard in Catholic circles, is that the evils of communist tyranny are so great that we must put an end to them even at the cost of a general war.

The answer to that argument is that the evils of a general war, with the almost inevitable use of modern means of mass destruction are calculably so great and yet so incalculable that we have no right to bring them upon the world by our own decision.

Here the word of our Lord applies: "Woe unto the world because of offenses; it must needs be that offenses come, but woe unto that man by whom they come." If the foe brings a general war upon us, we must defend ourselves with courage, even though we cannot calculate the consequences. But as Christians we have no right to make the decision which might bring on the very end of civilization.

THE THIRD ARGUMENT for a preventive war is that the only alternative to it is a long contest with world communism which may last for decades. There are those who feel that we are not equal to this struggle, that the free world lacks the unity, the discipline, and the spirit of sacrifice to bring such a contest to a successful conclusion.

It may well be that we are not equal to this ordeal. But again it would be a terrible thing from a Christian standpoint if we embarked upon a military adventure because we trusted more in our military might than in our moral resources. If the latter are not adequate, we still have a chance to improve them.

WILT THOU reach down now and change the gears within us so that we may go forward with Thee? —From *Prayer* by PETER MARSHALL

A PRESIDENT CALLS HER "GENERAL"

By BERNARD IKELER

She invades the African jungle to teach people to read, because that's a shortcut to teaching them the Christian faith

IN OFFICIAL LANGUAGE, Norma Bloomquist is Literacy Director for Liberia. She directs a big program of teaching the natives to read. But the President of the Republic, William V. S. Tubman, calls her "General Bloomquist," and his nickname is to the point. For Miss Bloomquist—a Lutheran missionary—is leading an attack, rather than filling a swivel chair.

The objective of Miss Bloomquist's attack is to free Liberia of illiteracy, together with its camp followers: superstition, disease, poverty.

Her forces include government officials, rubber plantation managers, churchmen, teachers . . . and plain people like toothless old Kweli, who neglects his business —weaving raffia handbags—in order to teach his countrymen to read.

If the attack succeeds, the Republic of Liberia will become an almost completely literate nation within this generation, and a model for progress throughout Africa. There is every reason to believe that the attack will succeed.

THE OFFENSIVE BEGAN in January 1948 when Dr. Frank C. Laubach and his son Bob—representatives of the Committee on World Literacy and Christian Literature—arrived in Liberia's capital, Monrovia.

"We invited them as a courtesy gesture," Miss Bloomquist says with amusement, "never expecting to have a full-scale literacy campaign on our hands." She adds, "We did not then *know* the Laubachs."

Dr. Laubach paid a visit to the Secretary of Public Instruction. He was informed that Liberia's policy was to teach everybody the official language, English. (Liberia, founded more than 125 years ago by the Negro freedmen from the U.S., patterned itself on this country. Hence use of English as the official language.)

Laubach explained to the secretary that the scientific way to teach English was by way of the local dialects: first teach natives the Roman alphabet by making them literate in their own tongues. Then, with half the battle already won, teach them English. The secretary saw the point and promised Laubach full support. So did the president.

NOW THE PROBLEM was to adapt to a variety of Liberian languages the "Each One Teach One"—Laubach's world-famous literacy method—whereby a man who can't read learns through the association of pictures with words, words with syllables.

Phonetic studies, made by missionaries, already existed. Missionaries from nine language areas were in Monrovia, attending an interdenominational meeting at the College of West Africa. Two Danish etymologists turned up, offered to make Laubach's picture-word-syllable charts.

By the end of two weeks, charts and lessons had been made for nine dialects, put on stencils, and mimeographed in editions of 200 copies per dialect.

"Moreover, I had been uprooted from my mission," Miss Bloomquist says, still a

NORMA BLOOMQUIST
"We need real help"

it overwhelmed, "and placed in charge f co-ordinating the different groups co-perating in the campaign."

The co-operating groups were many. resident Tubman, much impressed with ne simplicity and speed of Laubach's eaching scheme, had persuaded his gov-rnment to help provide a car and print-ng facilities for the campaign.

LUTHERANS, THE LARGEST missionary roup in Liberia, were contributing Miss loomquist's time and talents. Methodist, aptist, Episcopal, Assembly of God, and ther missions were lending financial elp. The Firestone Rubber plantation, ith 30,000 native employees and their milies, was co-operating.

"It was almost too good to believe," Miss Bloomquist says. "We'd had schools for children all the years that missions had been in Liberia, but we hadn't been able to do a great deal about adult education. Children of illiterate parents usually fall back into illiteracy themselves a few years after they leave school. We weren't accomplishing much.

"Certainly we weren't getting the results that education of children *and* adults can bring: better health, better farming—and, of course, improved religious training. Now all this seemed completely possible for the first time."

When the Laubachs left after a month in Liberia, modest, 31-year-old Norma became "General Bloomquist." During the last two years she has been responsible for literacy in a jungle the size of Ohio.

SHE HAS ORGANIZED literacy campaigns and demonstrations in areas that can be reached only on foot. She has maintained the enthusiasm of groups that joined her at the beginning, and enlisted the co-operation of numerous additional groups.

She has overseen the writing and publication of easy-to-read booklets in nine languages on health, farming, the life of Christ, and other subjects necessary to raising the level of Liberian life. She has managed creation of primers and follow-up literature in five other languages.

The story of Liberia's two-year march toward literacy could be told in terms of Miss Bloomquist's contributions to the effort, but she prefers to tell the story in terms of contributions made by people who have worked with her. "There is Miss Amanda Gardner, a native and one of our Lutheran Bible women," Miss Bloomquist says. "For months she taught into the small hours, getting people in her section ready for 'commencement'—when we gave certificates to folks who had learned to read.

"There is Vaami Gray, a young Epis-

copalian deacon, who knows his own language—Vai—very well, and with great skill and quiet zeal has been producing literature for us to print for his people.

"I spent about a week in his area recently," Miss Bloomquist says, "and we worked several nights until the light plant ran out of gas, preparing a primer and laying the groundwork for future materials he might do—even though his sight is not too good.

"Then there is Kweli," Miss Bloomquist says, her blue-grey eyes filling with affection. "He's a loyal old Christian who makes lovely woven raffia handbags—I have three of them," she says. "The demand for his product is always greater than the supply, which is of little interest to Kweli.

"For he has learned to read and learned to teach others. It is quite immaterial to him that people want his bags. He has more important things to do: he goes out teaching.

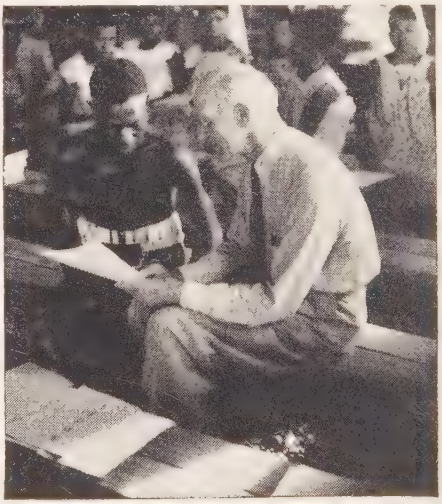
"Someone tried to find out from him the other day just how *many* people he *was* teaching. 'Oh, I don't know,' he said. 'I just teach anybody who wants to learn.'

"I'm glad I have my three handbags," Miss Bloomquist adds. "For one of these days, old man Kweli is going to know the joy of 'Well done, good and faithful servant,' and the toothless mouth will be silent, and the skillful hands will be still.

"I'm glad I had a part in giving him, in his old age, the joy of reading the Word for himself and teaching it to others."

Norma Bloomquist once risked her life in a vain attempt to save the life of a Supreme Court Chief Justice's son. For this and other reasons, the government has no doubts concerning her courage. They are aware, too, that she possesses intelligence and charm. Hence they give her complete co-operation, treat her like a member of the Cabinet.

During the last 18 months, the government has made $16,000 available to the campaign. Moreover, they have contributed something besides money.

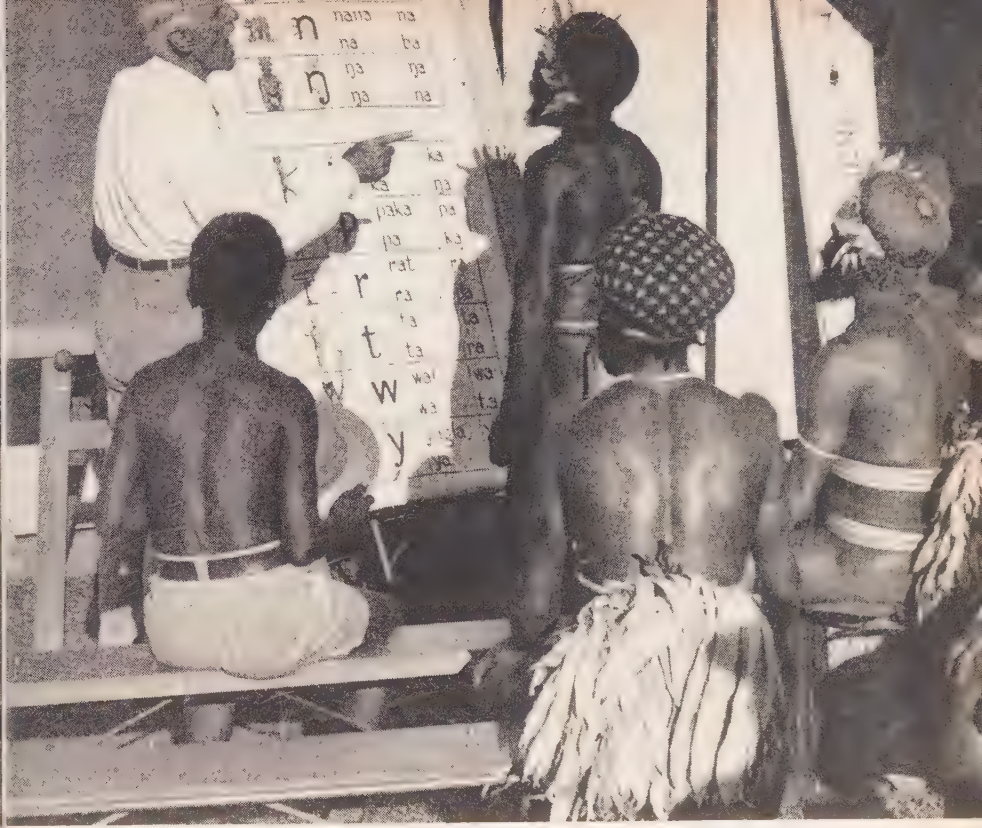


Laubach at Work
Teaching African to read

President Tubman has called upon "all civic, educational and religious institutions, all officials of the Government, all Paramount and Clan Chiefs, all citizens of the Republic to co-operate in an All-Out Literacy Campaign, thereby contributing to the universal effort of reducing the percentage of illiteracy in the country."

As a result, the chiefs are supporting the campaign with fervor. "Some of the chiefs are paying the more promising men to teach," Miss Bloomquist says. "In most chiefdoms, chiefs are releasing a few men from road work and carrying duty and allowing them to learn to read and then teach others."

Technical help in the production of easy-to-read literature has come from various governmental departments. The



LAUBACH TEACHES TRIBESMEN

He uses famous picture charts which can be made for any language

Secretary of Interior has prepared material on laws everyone should understand. "Now people can *know* what the rules are," Miss Bloomquist says, "instead of unknowingly breaking them and then having to pay the consequences."

Liberia's departments of Agriculture and Public Health, assisted by U.S. Economic and Public Health missions, have lent a hand in publication of booklets on farming and sanitation. Thus poverty and disease are on the way out in Liberia.

WHAT HAS the church contributed?

Well aware that teaching reading is an excellent way of creating more and better Christians, the church has contributed money, brawn, mind and heart.

In every section of Liberia, missions have lent their facilities and personnel. Some missionaries have been able to devote their full time to the campaign. Others have found room in their schedules for part-time teaching or translating.

Nearly all of Liberia's 228 missionaries have attended one or more of Miss Bloomquist's numerous demonstrations.

Lutherans throughout Liberia have pledged themselves "to make a literate church within five years." Lutheran evangelists, catechists and lay readers are teaching not merely fellow-Christians but everyone interested in learning to read.

JOYOUS DISCOVERY

These women in Korea have something to be thankful for—they can read now

Other denominations are carrying out similar projects.

THE CHURCH is doing something more than decrease Liberia's illiteracy rate. It is bringing hundreds of non-Christians into contact with Christianity.

"The church realizes that it has been presented with a tremendous opportunity," Miss Bloomquist says. "Literacy has opened to us an uninhibited path for Christian service and evangelism. Both the government and the people of Liberia have handed us a blank check: we are limited only by our own incompetence.

"Liberia is in the process of growing up. That growth moves largely on the shoulders of literacy. We work as hard and as fast as we can, for we recognize that we have in our hands the opportunity of making Liberia literate both in the things of modern culture and in the things of God."

When Dr. Laubach got back to Liberia for a three-day visit this spring, his prime concern was—not illiteracy but—inadequate literature.

For "General Bloomquist's" campaign has succeeded to the point of becoming embarrassing. "Because thousands of people are learning to read," Miss Bloomquist says, "there is a wild clamor for reading material. We simply haven't enough simple, interesting, wholesome literature to go round.

"Scores of people are writing very good things for us—sometimes people who couldn't read a word 10 months ago. But we don't have enough of these things."

Miss Bloomquist's handsome, determined face grows serious. "We need real help," she says. "We ought to have something new—missionaries who are trained to help nationals create the kind of literature new-literates are clamoring for. Then we'd be twice prepared for the battle: to fight ignorance with teaching, to feed hungry minds with Christian literature."

NEEDED: A CHRISTIAN SENSE OF VALUES

By SETH HARMON

Children can be taught how to think about money, but they learn most from the examples we give them

"I WANT THE FANCY ONE, and I want it now!" The scene was the toy counter in a large department store. The subject under discussion was an expensive cowboy outfit. And the speaker was little Willie, aged five, who showed all the signs of an impending temper tantrum if his orders were not promptly obeyed.

"Well, a boy's a boy only once, I suppose," the mother smiled to the sales clerk. She handed over a piece of currency large enough to keep a dozen less pampered Willies in toys for a month of Sundays.

"Willie's father and I had it hard when we were children," the indulgent mother told me while the parcel was being wrapped. "We are determined to make things easier for our son." Whereupon she took the selfish, ungrateful little monster by the hand and led him toward the elevator.

I MET YOUNG TONY on my way home from the store. Tony is the ambitious youngster who cuts our lawn and hedges or shovels our snow and ashes, as the seasons determine. He helps in the corner grocery too, on Saturdays. He used to have a paper route.

Tony was inspecting a model airplane kit in the drugstore window. "Getting air-minded, son?" I inquired.

"Well, that all depends, sir," grinned the boy. "I'm just trying to decide if that kit is worth all the snow I'll have to shovel to pay for it. I've just about decided that it isn't."

I COULDN'T HELP making comparisons. Perhaps Tony *is* missing something in life. Certainly he has never had the doubtful pleasure of strutting a $40 cowboy suit before his envious playmates. But I think Tony's loss is more than made up to him by the sense of values he is acquiring. It wouldn't take much of a prophet to predict which man's home will be the better managed and provided for 20 years from now.

It's important for youngsters to learn how to use money so it will bring the greatest possible good to others as well as to themselves. Some lessons can be taught to children before the age of six. They must be taught in God's house as well as elsewhere.

A little child will attach just about as much or as little importance to giving to the Lord's work as he sees his elders attach to it. Children are imitative. What they see, they do. If they see the offering plates heaped with bills, they're likely to say what my own youngster said, to my embarrassment, at a quiet evening service: "Daddy, why don't *we* put a dollar in sometime?"

Our children ought to see smiles on our faces when we give our offering to the Lord. Let's give them a Christian sense of values. Let's teach them gratitude to God and to all who minister to their needs. Let's demonstrate, by our attitude and example, that the only way to *have* the good things in life is to *give* them. Let's prove to our children that it is more blessed to give than to receive.

CONVERSATION WITH A COLLIE

"I Believe in Things and Wealth Almighty . . . ."

BE HONEST, REX—do you hear me snort very often? I don't believe you can say that I'm at all the snorting type. Do you know what I mean when I say "snort," Rex? I mean an emphatic "hmphph!" that has overtones meaning "I don't believe it" and undertones meaning "I don't think you really know what you're talking about." A good, efficient, decisive "Hmphph" like that can, I think, properly be called a snort.

But today, Rex, I snorted. And at no less a person than Mrs. Applegate Heather-weather. Of course, she didn't know I snorted, because she wasn't even talking to me. She was talking with her friend, Mrs. Smith.

They were sitting just in back of me on the bus and I really couldn't help but hear them. Well, that is, I didn't exactly try to avoid hearing them.

ANYWAY, MRS. HEATHER-WEATHER said to Mrs. Smith: "Really, you know why I don't belong to a church? It's not that I disapprove of them, you know, but I don't believe in creeds. It's really quite too narrow-minded for us in this educated age to recite a creed Sunday after Sunday, don't you think? I believe in doing good, you know, and, well—just uplifting people."

I breathed a fervent prayer that Mrs. Heather-weather would never feel the need to uplift me. How dreadful to be uplifted by someone who just went around nobly uplifting people. And I snorted.

Because, Rex, it's as plain as the nose on your face—which is very plain indeed—that Mrs. Heather-weather and Mrs. Smith, and also Mr. Heather-weather and Mr. Smith and Mr. and Mrs. and Miss Nelson, Schmidt and Sokolowski, do have creeds. They may not formulate their creeds, they may not even recognize them as their creeds if they saw them in print, but they have them just as surely as if they were printed in an Order of Service.

NOW YOU TAKE MR. Q., for instance. He belongs to our church and attends when convenience and business permit. I suppose he even recites with the rest of us the Apostles' Creed. But that isn't *his* creed; that's just his way of bowing to convention. His creed runs something like this:

"I believe in Things and Wealth Almighty, Maker of earth and a heaven-on-earth; and in the power of goods to redeem life and make it worth living: in comfortable, and if possible, luxurious homes; in automobiles powerful beyond all usual needs; in fine clothing, and in all possible gadgets. I believe in the power of the Visible and the Touchable, and to that Power will I dedicate my life, giving to it the best, if not all, of my time, my energy, my thought, from this day and until I die—which is the end. Amen."

You see, Rex, Mr. Q. has passed from the realm of just wanting and liking and using things (which can be a perfectly Christian attitude) into the realm of *trusting* in things to make his life worth while—which is definitely not Christian.

OR YOU TAKE Mr. Y. A good, solid, respectable citizen if ever there was one.

, good credit risk, drinks but never gets ally drunk, takes his wife to the movies nce a week and it's rumored he even emembers anniversaries.

He doesn't believe in creeds either—e thinks. Says they're out-dated. Oh, e's all for having churches. They're a ood influence in the community, give it ability, and if it's the right kind of hurch with good architecture and a fine awn and quiet hymns, it boosts the value f real estate.

Then, too, they might help keep out ommunism, and certainly Mr. Y doesn't ant any Reds coming over here and hanging our American way of life. (You an almost see him bow his head when e says "American way of life"—but he's uite oblivious to the fact that many of hose who set the pattern for this way f life realized that love of God had to eynote it). Mr. Y. has a creed all right, nd if you wrote it out I suppose it would ook something like this:

"I believe in America, self-created, self-ustaining, responsible only to itself for its norality. I believe in taking my civic re-ponsibilities seriously, in keeping my awn mowed, in supporting a certain umber of 'welfare' causes, and in ob-erving the laws of city, state and nation.

"I believe in respectability and in my ersion of Americanism as the greatest f all virtues, and in myself as one of its shining examples; and I believe that God, whose existence I acknowledge, recognizes in me an example of fine, upstanding, American manhood, and will, at my death, personally conduct me to realms of glory."

You know, Rex, a few months ago I read in the paper of a rather strange "game" they played in a midwestern community. It seems they had a mock Communist invasion. They presented that the Communists had captured their town and went through the motions of what would happen in that event. Apparently, the idea was to dramatize the possibility and to make the local citizenry aware of what such invasion might mean.

Sounds like rather a silly game to me if you don't play it seriously, and probably a dangerous one if you do. But you know, some evening when it's nice and quiet in the house, I'm going to sit down and play a game by myself. I'm going to try to imagine some enemy coming to my home with a strange power to demand anything he wanted of me.

Would I hold my breath for fear he would ask for my money? Or my house? Or my job? Or what if he demanded of me that I never again bend my knee to God, nor even in the privacy of my own mind ever turn to Jesus Christ?

It might throw some startling light on what my creed *really* is.

Thanks

An old Negro deacon said that he could tell who among the congregation were seriously religious and who were not by the way in which they dropped their offering into the plate.

He was asked if it was by the size of the offering or by whether or not they smiled when they gave it.

"Neither," he said. "I looks into their faces when they give their money, to see whether they are expecting a 'thank you' from God, or whether they are saying 'thank you' to him." Hugo R. Pruter

GOD'S PEOPLE DON'T NEED TO BE AFRAID

This week read Revelation 7:1-17

BETWEEN THE sixth and seventh scenes in the drama in which woes are released on the world John interposes two significant interludes or episodes (1-8, 9-17). The purpose of these parentheses is to provide comfort and encouragement to the faithful in the face of trials.

So severe are the preliminary judgments revealed at the opening of the first six seals (6:1-17), about which we studied last week, that men faint from fear. The outlook is ominous.

But the faithful need not fear, for God is near. He makes provision for their escape from the dread disasters of the last days. He stamps them with his sovereign seal, which insures their protection from evil powers.

IN INTRODUCING the interludes John draws upon traditional apocalyptic imagery for his setting. He sees the four angels who, according to thought of John's day, occupy positions at the respective corners of the earth and hold in their control the four winds.

Characteristic of apocalyptic thought is its reference of every realm of nature to angelic supervision. There are angels in charge of winds and others over waters (see 16:5). Wind is one of the mysterious destructive forces of nature. Released in the fury of a great tornado, it takes a deadly toll. If permitted to advance in full fury from all directions, it could precipitate a world catastrophe.

But restraint of the winds in apocalyptic is for the safeguarding of those whom God desires to deliver from destruction. In Ezekiel's vision the messengers of death refrain from smiting the faithful who bear the distinguishing mark on their foreheads (see Ezekiel 9:4, 5).

Against this familiar apocalyptic background John observes the four angels of the winds holding those forces in check pending the action of the fifth, who rises out of the East bearing "the seal of the living God" (verse 2).

BEFORE THE GREAT CRISIS comes, a distinction must be drawn between the good and the evil. The method employed is the placing of a mark on the foreheads of the faithful. This seal marks the faithful as God's servants. It identifies them as his property and unites them with him in life and service.

Just as the sign of the blood of the lamb on the doorposts protected the faithful Israelites from the plague of death which struck down the firstborn of Egypt (Exodus 12:22-24), and just as the mark of the cross (the Hebrew letter T, the sign of life) on the forehead brought deliverance to the righteous in Jerusalem, so now this setting apart of the faithful with the seal of the living God provides them security against the terrors of the last times. As our Lord has promised, not a hair of their heads shall perish.

In Old Testament times circumcision was such a seal of faith. Writing about Abraham Paul remarks, "He received the sign of circumcision, a seal of the righteousness of faith" (Romans 4:11). In Christian thought baptism superseded circumcision as the sacrament and seal of regeneration and of immunity from demonic forces. The rubric in the service of baptism, "Do you renounce the devil

nd all his works and ways?" used to be a ointed expulsion of evil powers: "Dert, ye devils, out of this person."

In Revelation John makes much of this ark of immunity (see 14:1; 22:4). In ontrast with it he portrays the wicked s bearing the mark of the beast, which eaves them exposed to judgment (13: 6-18), from which the faithful are xempt.

But who are these servants of God ho are sealed? The number given is 44,000, which is a symbolic figure, the quare of 12 times 1,000, signifying completeness or perfection (see 5:11). Those ealed are not the elect of the twelve ribes of Israel or the Jewish Christians, ut the spiritual Israel, the true Israel.

Making up the symbolic figure of 44,000 are 12,000 from each of the welve tribes of Israel, which John arranges to suit his apocalyptic purpose. He names Judah first, doubtless because was from this tribe that Christ came. Dan he omits, probably because of the radition that from this tribe the Antihrist would spring (see Genesis 49:17; eremiah 8:16). For Dan he substitutes Manasseh, although this half-tribe is included under Joseph.

In the second interlude (9-17), which closely related to the first, John sees a reat cosmopolitan multitude in festal rray uniting in a majestic chorus of doration and praise.

The two episodes of Chapter 7 differ ot in the number and nationality of the edeemed, but rather in the setting. In ither case the number is complete. The rst account deals with the sealing of od's servants; the second, their status s saved. In the Messianic Kingdom here is no distinction made between Jews nd Gentiles. Like the Roman Empire, hrist's Kingdom is cosmopolitan in character. It includes the faithful "out of every nation, and of all tribes and peoples and tongues" (verse 9).

In the scene of the celebration of salvation the angelic hosts about the throne unite with the redeemed in adoration and worship, adding their own sevenfold witness to the glory due God's name (11, 12). The Apocalypse abounds in hallelujah choruses.

While John is witnessing this heavenly scene, one of the elders in customary apocalyptic dialogue interposes the inquiry as to the identity of the redeemed. Then he answers by characterizing them as the faithful who had passed through the great distress of the last days (see Matthew 25:21) and had "washed their robes . . . in the blood of the Lamb" (verse 14). No doubt martyrs are meant. They wear the white robes of righteousness, purity, grace, and glory.

Then in selections from the richest imagery of Old Testament revelation John depicts the felicity of the redeemed. They shall live in God's presence in joyous and incessant worship under the shelter of his grace. In contrast with their experiences of privation, persecution, and exposure they shall enjoy shelter and security, with abundant provisions from God's storehouse of grace. The Lamb shall be their Good Shepherd, guiding them unto never-failing fountains. "And God shall wipe every tear from their eyes" (verse 17).

This preview of heaven with its rich assurances of divine blessings provides strength and cheer when days are dark and drear. Christians of all succeeding ages since John penned these inspired words have found in them comfort and encouragement for times of suffering and sorrow. Like the martyrs for whom they are meant, they are truths which will never die.

Personal Problem Clinic

Mama

QUESTION: For several years my mother lived with us. The arrangement was satisfactory to me. But Virginia, my wife, complained about the situation. She felt that Mama was an annoyance, interfered with our affairs, destroyed our privacy, and was always around when we had family matters to talk about. Virginia felt that I paid too much attention to mama and not enough to her. But mama gave us the benefit of her experience—advice which I appreciated very much.

Much as I dreaded to do it, at length I talked to mama about the problem, and suggested that we find a few rooms for her in our neighborhood. In that way we could see one another frequently, yet the households would be separate. That is what we did, and I hoped that would settle the entire problem.

Mama feels very lonely—and hurt. I drop in several times every day, and have lunch with her almost every day. She rarely comes to our house—she's afraid she'll cause trouble. But even with this arrangement Virginia thinks mama's influence on our life is too great. She seems to feel that I still give mama too much attention and time—items which belong to her. She thinks we should move to another city, or at least several miles from mama I consider Ginny unreasonably antagonistic.

REPLY: Most problems have two sides. This one probably has. But it's a sure thing that you can't be "mama's little boy" and a good husband at the same time. A wife expects and deserves a mature, well-balanced man as a husband. A man's first loyalty must be to his wife, and a wife's prime devotion to her husband. Everyone else must take a lesser place. That is a fundamental principle of marriage.

Now, one need not discard his parents like old shoes. Nor does he need to abandon his old friends in order to be loyal to his wife. After marriage old friendships and interests may remain about the same, but the new relationship lifts both partners to a bigger, higher, more important place in their mutual affections.

Marriage partners ought to be reasonable in their dealings and relationships with in-laws and other relatives. Everyone needs to be generous and to guard against pettiness, narrowness, and jealousy. At the same time he ought to avoid any situation which might call forth ugly attitudes or acts.

Every parent must realize that when his children marry they establish new homes, and new families, and that their major interest and devotion must go into those homes. He may be able to do many helpful things, but he should avoid becoming an annoyance or a burden.

It would be better for all concerned if your mother lived farther from you. Don't neglect her—give her a fair degree of attention. Both of you should be ready to help her in any time of special need. But put your whole life on the level of a mature human being.

Caught or taught?

QUESTION: About 20 years ago there was considerable discussion of the question, "Is religion taught or caught?" I have never heard a real answer to the question.

REPLY: This question makes an artificial distinction, based on a play on rhyming words. The two terms cannot be set in contrast, for teaching includes the meaning of "catching." Catching religion is one type of learning religion—learning from the environment of persons and conditions. Although much is caught from our surroundings, there is need also of instruction, discussion, activities, and other forms of the teaching-learning experience.

—EARL S. RUDISILL

God's V-Day

Christ and Time (The Primitive Christian Concept of Time and History). By Oscar Cullmann. ranslated from the German by Floyd V. Filson. Westminster. 253 pages. $5.

What pastor or thinking layman would not welcome help in finding the answer of the New Testament to such perenially practical questions as: "What is the cause of and cure for ax indifference in the church? . . . What is the prime responsibility of the church to the world? . . . What is the proper attitude of the Christian toward the state? . . . What is the lace of the Scriptures in Christianity? . . . How can God love all men and yet approach nem only through Christ? . . . What is neant by a Christian calling? . . . What is ne positive value of Form-criticism? . . . Vhat is the relation of eternity and time? . . . low can an historical person or happening e religiously decisive and unique? . . . What s the basic Christian heresy? . . . What is ne New Testament idea of election and redestination? . . . In what sense can history be the object of faith? . . . How can we etermine what is central in Christianity?"

You will find solid answers to these and ther questions, if you will submit to the iscipline of some hard, clear thinking under the guidance of one of Protestant urope's profound theologians. You must rst, however, think through with him the asic Christian concept of time and history, as he debates the issue with such thinkrs as Barth, Brunner, Bultmann.

The professor of New Testament at the orbonne will lead you to perceive how he elieves the New Testament concept of time noves in two directions, back to creation and orward to the day of judgment from a cenr which is Christ's death and resurrection nd the Biblical events that surround it. long this continuous time-line God is seen o reveal himself and to act savingly. The ue meaning of that redemptive history can e grasped only from its center, when we ook both ways.

This time-line of redemptive action has long it certain critical "times and hours." or example, God's choice of Israel to be is servant . . . the response of the prophetic emnant . . . the death of Christ . . . the esurrection. The time-line is also divided nto ages which succeed each other and, by virtue of God's redemptive action, are chronologically and logically related to each other: The period before creation, the present time, the coming age of the eschatological drama.

It was at the mid-point and decisive center, however—in the life and death and resurrection of Jesus, that the strategic battle was fought and won for man's salvation; this was the divine and decisive D-day. Though victory is therefore assured many hard and costly battles need to be fought before the final V-day arrives.

Now each battle before and after Christ and each participant have a unique contribution to make to the redemptive moment. While the final act will be the re-creation by God's Spirit of the whole world, the physical as well as the spiritual, there is work to be done in the present. In this age the central task of the church is an urgent missionary effort, so that God's grace in Christ may be made known and offered to all. By God's grace the end itself awaits the church's fulfillment of this task.

For this present time Christ gives us no new ethical principles. The old are adequate, if taken with utter seriousness—if read in the context of a sensitiveness to God's call to carry out whatever the line of redemptive history requires at each turn of the road, and if motivated by the constraining love of God in Christ.

As we look to the future, therefore, our hope and concern must not be individual salvation and personal bodily resurrection—but an unselfish involvement in the redemption of the whole world, body and spirit.

That renewal must come first; yours and mine will then belong to it.

For Lutherans this book belongs, in importance, with the translated works of Aulen and Nygren. WILLIAM C. BERKEMEYER

Bethlehem, Pa.

Revival Preaching

R. A. Torrey. Volume III of Great Pulpit Masters. Revell. 256 pages. $2.25.

Here is revival preaching at its best. The earnest longing for conversion of souls stands out in every sermon. Dr. Torrey, educated better than many evangelistic preachers, was not ashamed of the gospel of Christ. To him, the Bible is the Word of God. Salvation comes only through the sacrificial death of a crucified Saviour. The Holy Spirit is personally present with his inspirational power. Prayer leads to learning the will of God for our lives.

The sermons are topical, but the Bible texts are brought up in orderly ranks, proving and explaining. Some of us need firing up in our presentation of truth. These sermons will help us. Those engaged in personal evangelism will find answers to many objections raised by those we are trying to win to a decision for Christ.

Jacksonville, Ill. CARL I. EMPSON

Faith of Kagawa

A New Book of Meditations. By Toyohiko Kagawa. Harper. 101 pages. $1.25.

Each meditation is based on a Bible verse. The value lies not only in what Kagawa has to say, but also in his style. As translated by Jiro Takenaka, it is both lucid and deep. The esthetic impact is momentous. The sentences are designed to give a rhythmic order to the meditation. The purpose of each meditation is to infuse external meaning into the various expressions of daily life.

Kagawa possesses that rich and strange quality of mind which perceives the mystery of union with the Creator plus the rare ability to share his experiences with others. The result is that the future does not appear as dark as it did, living up to Christian principles not quite so difficult, and there is the pleasurable note struck by reading the words of a man who commands the creative impulse.

Kagawa's faith is powerful and tranquil, timeless and punctual, busy but not anxious. He writes: "My God heats the sun to the temperature of 6,000 degrees. He causes the earth to rotate in 24 hours. My God is busy. He observes the laws that govern His creation. God is punctual. God is needed by every businessman. A God who is of value only in churches and cathedrals is of no use to me." DANIEL L. HOFFMAN

Philadelphia

Poems for Piney Woods

Down Memory Lane. By Jeannette James Hobby. Published by Story Book Press, Dallas, Texas. Order from Piney Woods School, Piney Woods, Miss. $2.50.

Jeannette Hobby is a member of Trinity Lutheran Church in Jackson, Miss. For many years she has reveled in poetry and has been active in the Mississippi Poetry Society. For some years she and her husband have been supporters of Piney Woods Country Life School, Piney Woods, Miss. This school was established by President Lawrence Jones who has received national recognition for his great work among indigent and handicapped Negro children and youth.

Mrs. Hobby decided to tie her two interests together and by publishing a book of poems to bring Piney Woods School to the attention of the public and to promote its interests in her wide circle of acquaintances. All proceeds from the sale of the book will go to the school.

Those who buy the volume will find pleasure and inspiration in the 67 short poems (some will touch the sense of humor, others the heartstrings), will give aid to a school that has been, is, and will continue to be a blessing to the most needy group of Negro youth in its area, and will have the benefit of comments by such noted writers as Editor Fred Sullens, authors Hodding Carter and Katherine Bellamann, and columnist Dameron H. Williams.

Jackson, Miss. H. BRENT SCHAEFFER

ETTERS
O THE EDITOR

nother reader

R:

This is Razu. He reads THE LUTHERAN. azu came to the Kugler Hospital in Guntur ndia) when he was just a few months old. is mother died soon after he came. His ther left him with us, and he has brought y to all of us ever since.

Of course he now chatters constantly and e all go around repeating his clever sayings nd remarking on how smart he is. In May e discovered in a pile of magazines THE UTHERAN which had a story and pictures out our hospital.

He was delighted to find in it pictures of r. DeRemer and me. Each day he took is paper to bed with him for his noon st and gradually added other magazines to s collection. But he still fondly opens his iginal favorite and says as excitedly as if e were seeing the pictures for the first time, ook, Peddamma! Look, Chinnamma!"

Guntur, THEODORA NEUDOERFFER

Place to stay

SIR:

I live 10 miles south of Dayton, Ohio, on Route 25, and about 15 miles from Wright Field. If any Lutheran boy is stationed there and his parents, wife, or any two members of his family would like to visit him they are welcome to stay over a weekend at my house without any charge. Anyone interested may get in touch with me through Pastor Joseph Frease, Miamisburg, Ohio. The bus stops across the street from my home. *(Name withheld)*

More fish

SIR:

Look! There are some BIG fish in California. Wetzler's catch was better than Hidy's, but how about these? Two at 10½ lbs., one at 8 and one at 3½. And this doesn't include the one that snapped my line and got away.

CARL H. MOYER
Richmond, Calif.

THE LUTHERAN: FISH AND GAME DISPUTATION JOURNAL OF THE WEST

SIR:

Let's have it straight. I did not catch those trout! The fisherman—or minnow-man (as Minnesota would lead us to believe)—was my eight-year-old son, Drew. He caught enough for the whole camp and they tasted good.

California has two words for Minnesota. An eight-inch trout in California is worth a Minnesota muskie, it just tastes better in California.

By the way, when pastors fish out here we get salmon off the Golden Gate or striped bass. Modesty forbids the issuance of those pictures to put Minnesota in their place. They are so big we must use wide-angle lenses for photos. ROSS HIDY

Berkeley, Calif.

OVERSEAS

AUSTRALIA: Brisbane. Sept. 19. —THE SIX-DAY triennial general synod of the United Evangelical Lutheran Church of Australia ended today. Highlight of this convention was the visit of the executive secretary of the Lutheran World Federation, Dr. S. C. Michelfelder. Although the UELCA has been affiliated with the Lutheran World Convention since 1934, this is the first time there has been personal contact between the two bodies. Hitherto the Australian Church, situated as it is on the "edge" of the world, has not found it possible to send a representative to the meetings of the Lutheran World Federation, and no official from this organization has come to these distant shores.

Dr. Michelfelder preached at the synodical service, addressed pastors and laymen on numerous occasions, answered many questions on the floor of synod, was interviewed by press and radio, and figured in several radio broadcasts. All this helped to leave with our church a deep impression of the earnestness and active devotion to a great cause which characterizes this leading figure in the Lutheran world of today. It brought the somewhat unknown Lutheran church of this land into the public eye, and, in general, gave an uplift to convention proceedings. The visit of Dr. Michelfelder furthermore gave the Geneva office the insight it needed into conditions as they exist in the Australian Lutheran Church, particularly in regard to the care for the 20,000 Lutheran DPs who have come to this land.

Dr. Michelfelder said that he had felt very much at home attending this convention, because there had been evident a close kinship of faith, interest, and aim. It was his hope that the Australian Church would take an active part in the larger work of the LWF and that it would never allow itself to become provincial.

As far as Dr. Michelfelder was concerned, the most gratifying decision reached was to appoint a full-time executive officer to handle the resettlement of Lutheran DPs in Australia. "This decision is so important that I will cable it to Geneva," said Dr. Michelfelder, and with it went the request to Dr. S. W. Herman to urge IRO to supply the necessary funds for the appointment of a full-time field officer to be selected by the Australian Church.

Appointment to the office of Executive Director went to the Rev. B. Muetzelfeldt, who has been the Lutheran chaplain at the Bonegilla Reception and Training Center, the largest in Australia, since DPs began to arrive, and who has established valuable contacts and done a fine piece of liaison work between the church and government. Pastor Muetzelfeldt is to establish headquarters in Melbourne. He is to maintain constant touch with Geneva and is shortly to make a trip to Europe to survey camps.

Another phase of the church life here in Australia which pleased Dr. Michelfelder greatly was the progress achieved in Lutheran unity. A large and enthusiastic gathering of laymen of both synods was held at Toowoomba to hear a detailed report on the matters in which agreement has been reached between the UELCA and ELCA. The principal of Immanuel Seminary, Dr. Hobart, stated that the only major problem still to be discussed was that of the inspiration of the Scriptures. "By the help of God we are on the eve of big things," said Dr. Hobart. "There is not one member of the committee who does not believe that union is a possibility."

Much of the progress could be attributed to the fact that a new approach had been adopted by the committees. Neither the 16th century nor the 20th century dogmaticians with their oft widely differing terminology have been allowed to hold the floor. We have depended upon thorough exegesis of the Word of God and submission to its authority alone. The subject of the inspiration of the Scriptures was discussed at length

y the Pastors' Conference. Four papers ere given by the staff of the Immanuel heological Seminary (Drs. Hobart and asse and the Rev. W. Riedel and K. Muetlfeldt). Congratulating the Australian hurch on the progress it had made, Dr. Iichelfelder commented: "It may be that ie Australian Lutheran Church will be able o show the American Church the way to tack the problem."

Other subjects discussed during the days f conference concerned the mission, edutional, and charity work of the church. nvestigations are to be made whether stuents of theology cannot receive free board nd lodgings in addition to the free tuition ney are now receiving. More is to be done o equip the seminary library. Endeavors ill be made to support the 21 Australian issionaries and lay-helpers in New Guinea ithout the help of the American Lutheran hurch. This would mean raising £6000 er annum.

A major decision of synod was to send a elegation to the next general meeting of ne Lutheran World Federation at Hannover n 1952. It will be the first time the Australian Lutheran Church has been personally nd officially represented.

All leading officers were re-elected, which neans that Dr. J. J. Stolz will continue as resident, the Rev. J. Doehler as vice presdent, the Rev. H. Proeve as secretary, and Mr. B. A. Doering as treasurer.

Sessions of synod were held on the spaious campus of the St. Peter's College, Brisbane. —L. W. LOFFLER

VIRGIN ISLANDS: St. Thomas. Sept. 13.—The Virgin Islands Conference has seen more activity and change this past summer than for many years previous. Pastor Jens Larsen, author of *Virgin Islands Story*, and missionary in the Virgin Islands for 15 years, resigned from the field, and returned to the States. The parish which he vacated—Frederick Church in St. Thomas—was filled even before Pastor Larsen left when Pastor Merle Franke and his family moved from Frederiksted, St. Croix, in June.

Pastor Clarence G. Schnorr, 1950 graduate of Northwestern Seminary in Minneapolis, assumed his duties as pastor of the Frederiksted-Kingshill parish. Pastor LaFontaine and family of the Christiansted parish, and Sister Florence Bechtold of the Queen Louise Children's Home, are on vacation in the States at present.

Another milestone in the long history of the Virgin Islands Lutheran Church was reached on Aug. 27. On that day the St. Thomas Church began a year-long series of Sunday morning broadcasts of their chief service. This event came about only a few weeks after a radio station opened in St. Thomas (the only one in the Virgin Islands).

Two immediate results will emerge from the broadcasting of the services: 1) The Word will be sent to scores of tourists, nonmembers, shut-ins, and others who attend no church services, and 2) the Virgin Islands Lutheran Church will greatly benefit through becoming more widely known.

Members of the St. Thomas parish had long hoped to see the installation service of an assistant pastor in their church. On Sept. 10 over 350 grateful worshipers saw the Rev. William G. Arbaugh (secretary for Latin America, Board of American Missions) install his son, the Rev. William C. Arbaugh, as assistant pastor of the St. Thomas-St. John parish. Tremendous potentialities of this parish can now be properly developed because of the additional pastor.

Preparations are now in the advanced stages for the Every Member Visitation to be held in all of the congregations in conference this year. In spite of the fact that the EMV is relatively new in the Virgin Islands Conference, all laymen and women are rapidly becoming enthusiastic about the program.

Pastor Elmer Oleson is supplying the Christiansted parish while Pastor LaFontaine and family are on vacation. We have been reminded that at present all the Virgin Islands Conference churches are being cared for by graduates of Northwestern Seminary in Minneapolis.

—MERLE G. FRANKE

IPUS

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f the Church of
Albany, Ga.,

have voted to set up a Loan and Scholarship Fund at Newberry College as a memorial to the late Dr. Charles A. Linn (*see* THE LUTHERAN, Sept. 27), president of the Georgia-Alabama Synod.

Feeling that there may be others who wish to join in the project, Pastor Donald R. Poole told THE LUTHERAN he will be glad to supply information on the memorial.

Carthage's New Course

A new course in Christian education has been added to the curriculum at Carthage College, Carthage, Ill.

The Christian education course has been designed to meet a special church need, will provide an opportunity for training for students who wish to enter church educational work, such as directors of Christian education, student service workers, parish workers, youth directors or missionaries.

It is also designed to meet the needs of students who are preparing for graduate study in Christian education, and for women interested in becoming deaconesses.

Under the supervision of the department of religion and philosophy, the course will be a regular part of the college curriculum. A degree of bachelor of arts may be earned.

Illinois Synod President Harmon J. McGuire (left) discusses with Dr. Morris Wee the latter's inauguration as Carthage president this Sunday

ual Aids Conferences

Wittenberg College has un monthly visual aids ferences for area min- rs and laymen interested audio-visual aids. Con- ences are being held Sep- nber through April. Dr. hos John Traver, professor practical theology at mma Divinity School, is ecting the sessions, to last and one-half hours. Each consist of lectures, fol- ved by the showing of ns in demonstrations and cussions.

Schedule of speakers is as lows:

Oct. 16—William G. Pep- r, sales manager, United theran Publication House.

Nov. 20—The Rev. orge Ammon, Parish and urch School Board.

Dec. 18—The Rev. James yser, educational secre- y, Lutheran Synod of io.

Jan. 15—Dr. Herman L. lbert, secretary of the For- n Missions Board.

Feb. 19—The Rev. James Friedrich, president of thedral Films.

Mar. 19—Secretary Henry dress, Lutheran Laymen's ovement, and stewardship retary of the ULCA.

Apr. 19—Open for panel scussion of questions re- ed to the whole subject of ual aids in parish work.

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ty-six reasons why the United theran Church feels so good er 1950 seminary enrollment: w students at Philadelphia minary

Briefly Speaking

During announcements at the recent meeting of Northwest Synod's Wisconsin Conference, a pastor announced: "Dr. Paul H. Roth will speak at the Milwaukee Reformation Rally on the evening of Oct. 29." Not to be outdone, a Racine pastor spoke up with: "If you want to hear Dr. Roth when he's really fresh, come to Racine the *afternoon* of Oct. 29; he's to speak at the city's National Lutheran Council Rally." Still another pastor took the floor with, "If you want to hear 'PH' when he's really good, come to Trinity Church the *morning* of Oct. 29; he's preaching at 9:15 *and* 10:45 A.M.!"

From musical comedy to church affairs; from "South Pacific" to a ULCA convention. That's the story at Des Moines' KRNT auditorium this week. United Lutherans poured into the huge hall on the heels of the road show of the Broadway hit musical. Although "South Pacific" jammed every one of the hall's 4,139 seats nightly, the attention of the audience this week (delegates and visitors) was riveted just as hard on the stage during business sessions as during "Some Enchanted Evening" last month.

SERVES-HIM-RIGHT-DEPARTMENT: For years, an 82-year-old Englishman has had a hobby of reading tombstone inscriptions. Last month, he walked into a Cornwall cemetery—and disappeared. Seems one grave, whose stone was especially interesting to the aged man, caved in, dropping the Englishman 10 feet into an empty vault. Hours later, he succeeded in clutching at long grass against the side of the vault, pulled himself out. He's looking for another hobby.

For the second year in succession, members of Thiel College's Delta Sigma Phi fraternity are providing room and board for a foreign student, Raimo Makelin, Lutheran student from Finland. An interested friend of the college is providing funds for Raimo's tuition.

No longer do choir boys at St. John's Episcopal Church, Margate, England, have to creep furtively to their places with "thrillers" concealed beneath their cassocks. The vicar has granted permission for them to read "suitable books" while he preaches admittedly "primarily for adults." The cleric's been watching how the boys interpret his word "suitable." Most of the books, he says, "are, shall we say, of the lighter type!"

YOU'LL SEE

Pastor Wray C. Smith and laymen of Holy Trinity Church, Mansfield, Ohio, participate in cornerstone laying of congregation's new church. The congregation is less than a year and a half old, was the first new mission in Mansfield in 47 years →

← The full-time staff of the Lutheran Inner Mission League of the Miami (Ohio) Valley looks over Superintendent Forrest R. Stoneburner's outline of activities of the past year. The league represents 114 ULC and ALC congregations in southwestern Ohio, contacts over 12,500 families regularly

← Pastor Paul E. Bierstedt, regional advisor of the National Lutheran Council's division of student service, breaks ground for the new $40,000 Lutheran Student Center soon to be erected at Ohio State University in Columbus

Participating in the cornerstone laying of the new St. Paul's Church, Newark, Ohio, are Pastor Carveth P. Mitchell (First English Church, Mansfield; speaker) right, and St. Paul's Pastor C. Myron Danford. The congregation hopes to have construction completed by next Easter →

PEOPLE

oads Leaves Altoona

Dr. Luke H. Rhoads, pas- of First Church, Altoona, .. terminates a 17-year storate the middle of next nth when he assumes new ties as pastor-superintend- of Allegheny Lutheran me, under construction Hollidaysburg, Pa.

At his new post, Dr. n o a d s will co-ordinate ilding activities at the 61- m home (slated for com- tion June 1951), will or- nize auxiliaries in six nnsylvania counties, super- e purchase of furniture d supplies, interview ap- cants for admission and ployment, and s e c u r e nds to cover the expected debtedness.

The $450,000 home orig- ated in meetings of a steer- g committee headed by Dr. oads in 1947. The com- ittee investigated the need r such an institution in the ea, saw it adopted as an llegheny Conference proj- t one year later. Dr. hoads has served as chair- an of the Home's board of rectors during a fund- ising campaign that has oduced almost $400,000.

Dr. Rhoads has been pas- r of the Altoona church nce graduation from Sus- ehanna in '33.

itors, Managers Meet

Two United Lutherans— r. G. Elson Ruff, editor of HE LUTHERAN, and Dr. H. orrey Walker, manager of e United Lutheran Publi- cation House—have b e e n elected to head the National Lutheran Editors' and Managers' Association.

Dr. Ruff was re-elected president of the editors' section; Dr. Walker was named to succeed Dr. Randolph E. Haugan, manager of the Augsburg Publishing House.

Members of the association, for the first time in their 38-year history, elected a woman—Marjorie Teisberg, editor of *The National Lutheran*—to membership.

Tenth Anniversary

Miss Leora Gammelgaard, whom members of Salem Church, Minneapolis, Minn., like to call "one of the finest parish workers in the whole United Lutheran Church," celebrated her tenth anniversary at that post Oct. 1.

they're saying . . .

BILL DOWNS, CBS newsman: "During the past 10 years that I've been a foreign correspondent, the events that stick in my mind are those that make me ashamed. I was ashamed for being fat when a hungry woman in Amsterdam was so overcome by a can of beans that I'd given her that she cried. In Moscow, I was ashamed at being powerless when one of my friends was shipped to Siberia by the secret police just because he was my friend. In America, I've been ashamed of the color of my white skin when encountering racial prejudice. On D-Day, when I saw the crumpled body of a young kid that could have been your brother, I was ashamed in a way to be alive still. During the next half-century, the part that I'll live through, I'd like to see this kind of shame abolished from the earth!"

DR. EDWIN MOLL, director of the Lutheran World Federation's Near East Branch: "Nowhere in the world today can you hear children recite Luther's Catechism like Moslem kids do! It thrills your heart to hear them recite better than any confirmation class I ever heard, and to tell Bible stories and sing Christian hymns in a manner that would put many of our Western Sunday schools to shame!"

FRANK M. BROWN, director, Lutheran World Action, ULCA: "A German pastor had been held for many months in a Russian prison, but had been permitted to keep his Bible with him throughout his confinement. On the day he was released to return to Germany, the Bible was taken from him. Grounds: 'it might contain secret information about conditions in Russia!'"

Three-Synod Merger Deemed "Not Feasible Now"

Representatives Hear Report from Special Midwest Synod Meeting

LINCOLN—Representatives of three United Lutheran synods—Nebraska, Kansas and Midwest—meeting for the second time to investigate the possibility and/or feasibility of merger now, have decided—"not now!"

At the first meeting, held in Omaha (*see* THE LUTHERAN, July 26), each delegation was requested to find out, in light of findings of the first meeting, whether a merger of the three synods would be acceptable to the respective groups.

At the second session, reports were as follows:

KANSAS SYNOD: not in favor of merger at this time.

"In view of the poll of opinion on merger in the Kansas Synod, the Kansas delegation believes a majority of pastors and church councils of its synod are not in favor of a three-synod merger at this time; that the Kansas delegation does not wish this expression of opinion to interfere with any merger effort between the Nebraska and Midwest Synods; and that if the Nebraska and Midwest Synods agree on a synodical constitution, the Kansas delegation would be glad at that time to present it to the Kansas Synod for consideration."

NEBRASKA SYNOD: "the merger is desirable, but we do not feel it is feasible (because of the action of the Kansas and Midwest Synods)."

Nebraska's delegation expressed opposition to the Midwest proposal that the constitution of the enlarged synod contain a clause prohibiting pastors from belonging to lodges.

MIDWEST SYNOD: the merger is desirable, but in view of the positions taken by the Kansas and Nebraska synods, is not feasible at this time

The Midwest group asked the presiding officer, ULCA President Franklin Clark Fry, if it would be possible to seek help and guidance from the church's Executive Board. The president explained, however, that the Executive Board has no constitutional authority to do anything for synods in regard to their future life.

Whereupon the three-synod delegation passed a resolution:

"That this joint committee invite the three participating synods to restudy at their 1951 conventions all questions relating to the proposed merger . . . and that if in the judgment of the chairman of this committee and the presidents of the three participating synods, new action on this subject by any of the three synods at their 1951 conventions make a further meeting of this committee desirable, the chairman is instructed to call such a meeting."

Earlier, at a special meeting of the Midwest Synod, called for the purpose of finding out whether the synod would insist on the inclusion of a constitutional clause prohibiting clerical membership in lodges and secret societies, delegates decided in the affirmative.

LORIN J. WOLFF

Over 700 attended dedication services for this new St. Peter's Church, Pilger, Nebr. Participating were Pastor Ralph Ritzen, Midwest Synod President Lorin J. Wolff, Central Seminary Professor R. R. Syre, Fontanelle Pastor M. A. Ritzen

er 1,000 persons attended three services of dication for the new Resurrection Church, etna, Nebr. Organized 40 years ago, the con-egation has grown from seven families to 460 otized members. Participating in the dedica-n were: Midwest Synod President Lorin J. olff, Lincoln Pastor E. Walter, Hooper Pastor ul H. G. Moessner, Papillion Pastor Werner elchert and Resurrection Pastor E. J. Moede

KANSAS

nod Reaches 80% of CHEY Quota

LATEST REPORT for CHEY by Synodical airman W. W. Alexander indicates 80 per nt of quota raised with $38,324 in pledges. is is a good showing for the number of urches represented; more are yet to be ard from.

THE AUDIO-VISUAL COMMITTEE has set up lending library of film strips to aid all rish education in churches of synod. An ginal contribution of $6 per congregation ll be made; film strips will then be rent e.

THE NEW St. Paul's Church, Glasco, has en completed, and was dedicated Sept. 24 Synod President Reno R. Frobenius. It one of the finest small town churches in e state.

CROP PROGRAM for Kansas, the Wheat ate, is underway with a goal of 82½ car-ads. Lutherans have contributed their are. The Rev. Ernest F. Tonsing, Topeka, state CROP vice chairman.

WICHITA will hold its first city-wide Refor-ation Service Oct. 29 at the Forum under spices of the local Council of Churches.

JOHNSON COUNTY, Kansas (adjacent to Kansas City), has begun mission operations under most favorable circumstances. Fifty-seven charter members began the mission with an attendance of 82 the second Sunday. Backed by the Home Missions Committee of synod, a lot has been purchased for $17,500 and a parsonage for $17,550. These are big sums for a beginning, but the field is strategic.

BROTHERHOOD OFFICERS elected at Camp Wa-Shun-Ga are Leon Jeffrey, St. Joseph, president; James Mitchell, Valley Falls, vice president; Ted Davis, Lawrence, secretary; Frank Wilson, Peabody, treasurer. Brotherhood conventions will be held at the camp in future years.

> At a recent meeting of the Executive Board of the Kansas Synod disappointment was expressed regarding the failure of the Nominating Committee of the ULCA to name men of Kansas Synod in its nominations to boards and agencies of the ULCA. It was stated that no clergyman of this synod has ever been elected to a board or committee, even though some leave the synod to receive election, and others accorded such before joining synod later fail of nomination.

WHEN MORRIS A. SORENSON, assistant pastor for the summer at St. Paul's, Wichita, left for his studies at Luther Seminary, St. Paul, in appreciation for his services he received a surprise cash gift of $150 from four men in the congregation. The Luther League presented him with an Occasional Services book.

CONFERENCES will meet: Eastern, Oct. 15-16 at St. Mark's, Kansas City, Mo.; Southern, Oct. 29-30 at Wellington; Western, Nov. 5 at Glasco. Dr. S. C. Michelfelder, executive secretary of LWF, will speak on Lutheran World Action Oct. 15 at Kansas City.

A TESTIMONIAL DINNER for five years' service was given Pastor Calvin J. Naugle, Children's Memorial Church, Kansas City, Mo. A coffee and tea service was presented to the pastor and his wife. One hundred fifty new members have been received, about $50,000 given for local and benevolent causes in this pastorate.

A BEQUEST OF $1,000 from the estate of

This new $30,000 parsonage dedicated by members of St. Paul's Church, Ardmore, Pa., will house Associate Pastor Donald Doll and his family. It is the second step in the congregation's improvement program to be climaxed Oct. 22 with dedication of $125,000 parish hall

Carl G. Aley, former member of St. Paul's Church, Wichita, has been added to the growing new church building fund.

PARISH VISITORS in synod recently have been the Rev. Paul Lottich, Toledo, Ohio, for CHEY appeal; Principal Kiyoshi Kawase, Kumamoto, visited the Peery family and St. Paul's Church in Wichita; and Associate Secretary Harner Middleswarth spent two weeks holding Family-Church Institutes.

T. BENTON PEERY

KENTUCKY-TENNESSEE

Interest Aroused in Synod Home

INCREASED INTEREST and support of the synod's Louisville Lutheran Home for the Aged at Jeffersontown was evident in a rally of the newly formed Northern Kentucky Home Aid Society held at Newport Sept. 12.

Meeting in St. Mark's Church, reports of Home activities by Board President Leslie Eggers and Board Treasurer George Dengler were made. Twenty-four representatives from the Louisville Aid Society were guests. Mrs. Kenneth Tanner of Erlanger, Ky., regularly represents Home Aid women at the monthly meetings of the Home Board.

PASTORS' HOBBIES was the subject of a feature article in the Nashville *Tennesseean* recently with the most emphasis going to Pastor (Dr.) I. W. Gernert, of First Church. Cabinet making and hymn writing are among Dr. Gernert's leading avocations. Many years ago he helped a blacksmith on Saturday with a few pertinent pointers. The next day the smithy joined his church. The Nashville pastor has composed hundreds of songs, some for Vanderbilt University. Best known in church circles is a booklet, *Children's Choir Classics for Church Use*, now in its second edition.

NEW NEIGHBORS in the Louisville area have joined the Blue Cross Hospital Plan. At a meeting in Fenner Memorial Church, Louisville, in July, about 70 displaced persons heard the plan explained. This unique arrangement becomes the only non-industrial plan in the area. It is hoped that the New Neighbors in the Lexington area will form a group soon.

Missionary women go to Memphis Oct. 24 for the annual three-day meeting of synod's WMS at First Church. In charge of the session is Miss Bertha Gobel, Nashville, synodical WMS president. Guest speakers include Mrs. J. B. Moose, Columbia, S. C., statistical secretary for the ULCA's WMS, and Memphis Juvenile Court Judge Camille Kelley.

NOTES . . . Dr. Fred M. Hanes, president of the Indiana Synod, who helped compile DP dossiers in Germany this summer, explained this new program of the National Lutheran Council Resettlement office at a meeting of Louisville pastors Sept. 11 . . . TRINITY CHURCH, Louisville, has built a new and commodious "Ladies' Lounge" at a cost of $4,000 . . . FALL CONFERENCE of synod meets in Hebron Church, Hebron, Ky., Nov. 7-9, with Prof. H. Grady Davis of Chicago Seminary as guest speaker . . . GRACE CHURCH, Louisville, is spending $5,000 in new equipment for the parish house . .

IRST CHURCH, Louisville, employed one of er ministerial sons, Boyd Gibson, to assist n pastoral work this summer and the Com- ittee on Synodical Missions used John chneiter (Christ Church, Jeffersontown) as pply at Franklin, Ky. . . . Both young men re students at Hamma Divinity School.

ROGER G. IMHOFF

NEW YORK

tewardship Workshops Held on L.I.

LONG ISLAND—Two stewardship work- ops were held in the Long Island area re- ntly, one in St. Luke's Church, Wood- ven, Sept. 13, the other in Christ Church, eeport, Sept. 14. Planned by the Confer- ce Stewardship Committee, these work- ops were designed to give pastors and lay aders practical help for improvement of eir congregational programs and to in- ease response to the work of the church at rge. The meetings were under direction Chairman William T. Heil.

Basic in the success of any stewardship ogram, said Layman T. Harold Fisher edeemer Church, Brooklyn) is "a con- egation-wide arrival at a deep conviction— e conviction that all that a man has comes om God and that he owes God a com- ensurate return. That will solve a congre- tion's problems about choir members, or- nizations, new members, as well as ances, as people give their time and lents to God."

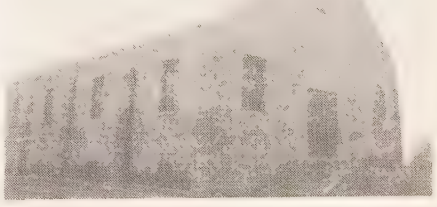
Others taking part in the program were e Rev. Edward I. Morecraft, Laymen alter Meincke, Edward Zehr, and Frank rter.

The Rev. Eugene K. Strebel, synodical CHEY director, reports that the Long Island Conference has reached $167,535, a figure which represents 69 per cent of its quota. Forty-two of the 92 congregations have reached or exceeded their quotas.

One of those 42 is trying to carry the load several others. If the example of Good epherd Church, Roosevelt, were more dely duplicated, the CHEY appeal would a resounding success. Organized only last year, this congregation leads the conference by having oversubscribed its quota by 325 per cent. Actual cash sent in has already passed the quota of $800, while pledges total $2,600.

People who think that Lutherans aren't in the thick of things, had better think again. Chaplain Robert P. Canis (ULC) of Ozone Park was the first chaplain to land in Korea. One of his letters reports that he is currently stationed behind the lines in the southern part of Korea.

THE AREA AROUND Bridgehampton was formerly believed to be inhabited mainly by Presbyterians, Methodists, and Episcopalians. But then the Home Mission Committee began getting letters from Lutherans in Bridgehampton who thought there should be a Lutheran church there. An investigation was started by the Rev. Eugene C. Kreider, Home Mission Superintendent, and the Rev. Charles T. Goetz, pastor of Holy Cross Church, Lake Ronkonkoma. As a result, Pastor Goetz began conducting Sunday evening services in East Hampton during the summer. Just recently the services have been shifted to Bridgehampton, where Pastor Goetz has secured the use of a vacant Episcopal church.



Over 3,500 hours of volunteer labor were performed by laymen of the Havelock (Lincoln, Nebr.) Church prior to the recent dedication. Now known as the United Lutheran Church, the congregation heard Midwest Synod President Lorin J. Wolff, Pastors Richard L. Jobman, J. O. Krueger and Alvin Petersen participate in dedication ceremonies

Winners of an attendance and memory work award at Memorial Sunday school, Nashville, Tenn., were Betty Pugh and Paul Frank. Prize was airplane ride over city with Intermediate Teacher Mrs. Thomas Walters and her Nashville Airport instructor-husband. Group is pictured immediately after airtrip

FIFTEEN HUNDRED PEOPLE are expected to fill the auditorium at Adelphi College in Garden City for the Reformation Day Rally on Oct. 29 at 3:30 P.M. The Lutheran Laymen's Association of Nassau and Suffolk counties is sponsoring the rally and is being assisted by the Lutheran Men of Queens. The rally will feature the Rev. A. R. Kretzmann, pastor of St. Paul's Church, Chicago, as speaker, and a massed choir of more than 100 voices.

CHRIST CHURCH, Little Neck, celebrated its 25th anniversary Sept. 29. Guest speakers included: the Rev. David G. Jaxheimer, assistant to the president of synod, and Capt. Luther S. Gerhart, chaplain in the U.S. Navy.

The redecorating of the interior of the church was just completed. Christ Church has gained 55 members a year for the last two years.

"Standing Room Only" was the sign that went up in Christ Church, Freeport, Sept. 6. Almost 500 people attended a farewell social for the Rev. David G. Jaxheimer when he resigned, after 20 years at Christ Church, to accept a call from the United Lutheran Synod of New York to become its assistant to the president.

Speakers included Dr. Frederick R. Knubel, president of synod; the Rev. C. Leighton King, president of conference; the Rev. James Shaw, president of the Interfaith Clergy Council of Freeport; the Rev. John R. Taylor, of Merrick; the Rev. Charles D. Trexler, Jr., of Roosevelt; and Robert L. Doxsee, mayor of Freeport.

RICHARD H. WEISKOTTEN

ONTARIO

ULPH's Canadian Branch Opens Nov. 1

KITCHENER—Nov. 1 has been tentatively set as the date for the opening of the Canadian branch of the United Lutheran Publication House at Kitchener. When renovations are completed there will be space in the mezzanine at the rear of the store for offices for Dr. J. H. Reble, the president of the Canada Synod, and a conference room. Crowded conditions at Waterloo College made a change in the location of the president's office desirable. His new address, as well as that of the store, will be 237 King St., West, Kitchener.

MISS ELFRIEDE HARTIG, recently commissioned as educational missionary for Eastern Canada, is already on the field. During September she visited the Northern and Eastern Conferences of the Canada Synod. Her headquarters, too, will be in the new ULPH store. Present plan is that she will remain in Ontario until next May, then go to Nova Scotia for about 10 weeks.

PASTORS KARL RAUDSEPP and A. SKRODELIS, home missionaries for Estonian and Latvian immigrants, have each completed a tour across the Dominion to survey the sit-

ation among their people. It is estimated nat 6,000 Estonians and 5,000 Latvians ave settled in Canada since the war. More nan two-thirds of these are in Ontario, espe- ally in the larger cities such as Toronto, Iontreal, Hamilton. Most of these people :e being served through the ULC churches n the field, but some are growing so large iat consideration is being given to the or- anization of separate Latvian and Estonian issions.

The Canada Synod delegation to the ULC convention in Des Moines will carry an invitation to meet in Toronto, Ontario, in 1954. Proposed headquarters is Canada's largest hotel, the Royal York.

THE REV. W. A. MEHLENBACHER, who ad resigned his pastorate in Trinity, Ham- on, to go to Rochester, N. Y., has decided remain in Hamilton. He will now be ole to do the follow-up work to a successful HEY campaign in the synod.

THE REV. WM. NOLTING will be pastor of e newly merged Zion-St. John's congrega- on in Ayton. Zion formerly belonged to e ALC, but decided to join the Canada nod and team up with its sister church in e same town. The merged group plans to ject a new church. Pastor Nolting leaves inity, Windsor, where he has just com- eted a successful building program.

WALTER HACHBORN, St. Jacob's, was re- ected president of the Canada Synod Lu- er League at its Labor Day convention in John's Church, Waterloo. Eric Weber, tchener, is vice president. Evangelism was e keynote of the meeting, with three ad- esses by Dr. Oscar W. Carlson, of Balti- ore. The Rev. Eric Reble, Normanby, was nvention chaplain, assisted by Dr. U. S. upold, Waterloo College, who led the gspiration periods.

THE LUTHERAN SUMMER CAMPS have had other fine season at Edgewood Park, the od's camp site near Guelph. Higher reg- rations made it necessary to divide both boys' and girls' groups into junior and ior camps. Directors were Mary Pinke, eston; Mrs. O. W. Patterson, Welland; the v. E. W. Heimrich, Zurich; and Erlyn Wilker, Stratford. Under the supervision of camp manager Ernie Berner, the men of the church made a number of improvements to the dining hall and the library. The purchase of additional land across the small stream which flows by the grounds is being considered.

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CHURCH SCHOOL ..... 9:45 A. M.

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CHURCH SCHOOL—9:45 A. M.

CHIEF SERVICE—11:00 A. M.

YOUTH VESPER—7:00 P. M.

J. George Dorn, D.D., Pastor

PENNSYLVANIA

Parsonage Dedicated; Ground Broken

NORRISTOWN—Sept. 24 saw the dedication of a new parsonage for St. Paul's Church, Sassamansville. The one-and-a-half-story, eight-room home was built by Warren B. Zern, a Pottstown contractor, who is a member of St. Paul's. The Rev. Henry M. Kistler, president of the Norristown Conference preached the dedication sermon. Next day the family of Pastor William L. Shauck moved into their new home.

Transfiguration Church, Pottstown, broke ground Sept. 24 for its new $100,000 parish house. The new structure will adjoin the rear wall of the church and will house the nursery, beginner, and primary departments of the Sunday school. It will also contain an assembly room, recreation room, and kitchen. The present Sunday school quarters will be remodeled into 10 classrooms and offices.

WHEN THE NEW Heilman Cottage for old folks was opened recently at the Topton Home, a lectern was dedicated in memory of the Rev. George Mack, who was raised at the Home. The Rev. William C. Roeger, of St. James' Church, Chalfont, which was Pastor Mack's first charge, officiated at the ceremony.

THIS SUMMER marked the retirement of the Rev. William U. Kistler from the active ministry after 53 years of service. For the past 46 years he has been senior pastor of the Pennsburg parish, whose three congregations have just agreed to assume independent status. THEODORE L. FISCHER

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Services
10 A. M., German
11 A. M., English
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Emanuel—God With Us
Come and Bring a Friend

MESSIAH "THE FRIENDLY CHURCH"
Philadelphia, Pa.
DR. ROSS H. STOVER
Pastor
SUNDAYS
11 A. M. Morning Worship at 16th and Jefferson
7:30 P. M. Evening Service at Broad and Boulevard
7:30 P. M. Thursday at Broad and Boulevard
A Hearty Welcome Awaits You

VIRGINIA

738 at Virginia Summer Assembly

ROANOKE—Despite a severe polio epidemic in southwest Virginia, 738 persons attended the annual summer school for parish and church workers at Massanetta Springs.

In the Christian Service Institute conducted by Secretary Marcus Otterbein, nine girls signed for the diaconate or similar service; five boys decided for the ministry; three girls for foreign missions; two girls for social service. Dean John Fray of Marion has announced that two lecturers have already been secured for the 1951 summer school. They are Dr. Martin Heinecken of Philadelphia Seminary, and Dr. Otto Paul Kretzmann, president of Valparaiso University.

R. HOMER ANDERSON, JR., sailed from

New York Sept. 14 to attend the University of Edinburgh, where he will take graduate work. He is the son of Dr. R. Homer Anderson, superintendent of the Virginia Synod. He is a graduate of the 1950 class of Philadelphia Seminary and a member of Christ Church, Roanoke.

In addition to Anderson, the synod has eight men in seminary, 10 ministerial students in college, and three young women preparing for full-time Christian service.

GORDON ZIRKLE was ordained to the ministry in his home church, Emmanuel, New Market, by Synodical President J. Luther Mauney.

MRS. A. A. SHUTTERS, of Edinburg, was elected president of the synodical Women's Missionary Society at the annual convention Aug. 1-3, at First Church, Richmond. The 104 synodical societies raised $20,614.39 during the year.

Emmanuel Church, Roanoke, has just announced plans to erect a new $55,000 church in 1951.

MISS CATHARINE JURAM, new Parish and Church School Board secretary in charge of children's work, conducted Family Institutes in the synod Sept. 10-26.

THE NEW Ebenezer Church in Marion will be dedicated Oct. 29. Of English Gothic brick construction, it cost $125,000. Dr. J. Luther Mauney is pastor.

FRANK K. EFIRD

DECEASED

Dr. John C. Hershey

Dr. John C. Hershey, pastor of St. Paul's Church, Falls City, Nebr., and past president of the Nebraska Synod, died in a Washington, D. C., hospital Sept. 14. He was 66.

Born in Ohio, Dr. Hershey was a graduate of Midland College and Western (now Central) Seminary. He served pastorates in Stella, Hampton and Davenport. He was elected president of the Nebraska Synod in 1936 and served in that post until 1947, when he accepted a call to the Falls City congregation. He served as a member of the board of trustees of Midland College for over a decade.

Surviving are his wife; a son, Bruce Hershey, Washington, D. C.; a daughter, Mrs. Stanley Jensen, of Blair, Nebr.; and four sisters.

The funeral service was conducted in Grand Island, Nebr., Sept. 18.

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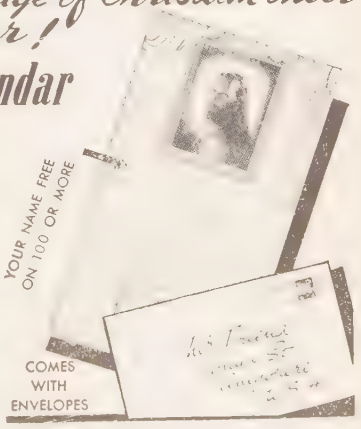

John A. Hoober

John A. Hoober, member of the United Lutheran Church's Board of American Missions and president of the board of directors of Gettysburg Seminary, died at his home in York, Pa., Sept. 25. He was 83.

Born in Wrightsville, Pa., he attended York Collegiate Institute and worked as a reporter for the York *Gazette* before entering Yale Law School. He practiced law in York for over 50 years.

President of the board of deacons of St. Paul's Church, York, Pa., and a former member of the Board of Publication of the ULCA, Mr. Hoober was active in church affairs. During his later years, he made sizable gifts to Yale University and Gettysburg Seminary. His largest single donation to Yale came earlier this year when he gave half a million dollars to be used for the development and strengthening of the undergraduate Department of Religion. Earlier gifts included $270,000 for the purchase of books for the Yale Law Library and three other donations used to endow professorships at Yale Divinity School, to support a university chaplain and the creation of a fund to assist self-supporting students.

He was a member of the Pennsylvania Bar Association, a trustee of Susquehanna University, president of three industrial companies, treasurer of two others, and a director of two Pennsylvania banks.

Surviving is his wife, Mrs. Sarah Hoober.

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CHANGES OF PASTORATE

NEW JERSEY SYNOD

GARTNER, CHARLES. From First Church, Albany, N. Y. To Reformation Church, West Long Branch, N. J. 1000 Broadway.

GILBERT, W. KENT, III. From Redeemer Church, Ramsey, N. J. To Parish and Church School Board, editor. 1228 Spruce St., Philadelphia, Pa.

HALE, J. RUSSELL. From Church of Our Saviour, Baltimore, Md. To Redeemer Church, Ramsey, N. J. 55 Wyckoff Ave.

KLETTE, KARL O. From First Church, Rockville, Cnnn. To Zion Church, Carteret, New Jersey.

KOEHNLEIN, C. EDGAR. From First Church, Tyrone, Pa. To St. James' Church, Phillipsburg, N. J. 1402 S. Main St.

TERRY, HAROLD. From St. John's Church, Salisbury, N. C. To Emanuel Church, Ridgefield Park, N. J.

WISSER, EDWIN E., JR. From St. Mark's Church, Mechanicsburg, Pa. To St. John's Church, Westville, N. J. 105 Duncan Ave.

WUCHTER, ROBERT Z. From Grace Church, Somers Point, N. J. To Holy Trinity Church, Manasquan, N. J. 69 N. Main St.

ULC CALENDAR

OCTOBER

12-13. Women's Missionary Society, Indiana Synod. St. John's Church, Napoleon

13. Women's Auxiliary, Lutheran Theological Seminary at Philadelphia, at 2 P.M., in the Chapel

14-15. Luther League Convention. Connecticut State. St. Paul's Church, Bridgeport

15. Brotherhood Convention. Nebraska Synod. Grace Church, Omaha

17-19. WMS Convention. Canada Synod. Zion Church, Stratford, Ont.

18. Georgia-Alabama Synod. Special meeting. Election of president. Redeemer Church, Atlanta, Ga. 2:30 P.M.

18-19. WMS Convention. Maryland Synod. Trinity Church, Hagerstown

20-21. Brotherhood Convention. Illinois Synod. St. Mark's Church, St. Louis, Mo.

21-22. Brotherhood Retreat. West Virginia Synod. Jackson's Mill

22. Brotherhood Convention. Iowa Synod. St. John's Church, Council Bluffs

22. Brotherhood Convention. Indiana Synod. St. Mark's Church, Indianapolis

24-26. WMS Convention. Texas Synod. St. Andrew's Church, Weesatche

24-26. WMS Convention. Georgia-Alabama Synod. Redeemer Church, Macon, Ga.

25-26. WMS Convention. Kentucky-Tennessee Synod. United Church, Memphis, Tenn.

25-26. WMS Convention. Michigan Synod. Christ Church, Monroe, Mich.

27-29. LL Convention. Ohio Synod. Youngstown

31- 1. WMS-ULCA Conference of Synodical Presidents. Muhlenberg Building, Philadelphia

NOV.

1- 2. WMS Executive Board. Muhlenberg Building, Philadelphia

3. Board of Ministerial Pensions and Relief. Muhlenberg Building, Philadelphia

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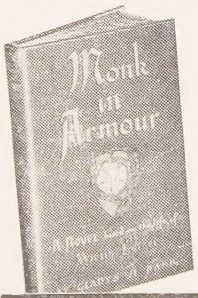

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IN CONCLUSION . . . . . .

ABOUT THE sixth day of a nine-day United Lutheran Church convention, I must confess I get a bit tense and nervous. It's because of the long hours we are in session, from 8:45 each morning until 10 at night.

The little spaces in between (lunch and dinnertime) are taken up with pleasant conversations with friends whom one hasn't seen for a long time—but they take energy too. And after 10 P.M. there are several hours the editor of THE LUTHERAN must spend in writing for you a report of the day's events.

I must admit I no longer look forward to a convention quite as eagerly as I did 20 years ago. I've attended all but two of the ULC conventions in the last 20 years. It's to be expected, I suppose, that some of the keen edge of enthusiasm for these meetings has worn off.

This year, especially, the convention is likely to be about as quiet as a session of the UN Security Council with the Russians absent. There is no serious disagreement anywhere on the horizon in the United Lutheran Church right now. (A reporter has a hard time making a good story out of a meeting where peace and good will prevail from start to finish.)

BUT THAT DOESN'T MEAN the United Lutheran Church is asleep. We are in the middle of a big battle. But in this battle we are lined up shoulder to shoulder. We struggle against indifference and opposition to the Christian truth which we find all around us in the world. We can't afford to waste time debating against our fellow-Christians.

We're concerned, as of course everybody is, about the world tension of West against East. But even if in some way the Russians could be defeated painlessly and swiftly, our Christian battle wouldn't be over. Our job isn't merely to make the world safe for democracy. We seek to capture every man for complete obedience to Christ, beginning with ourselves.

At church conventions I am no longer so much concerned about brisk little squabbles that may break out now and then about relatively small matters. I listen to the delegates from north and south, east and west, for evidence of an incoming tide of greater faithfulness, stronger determination.

Especially among the laymen there is such evidence these days. Never before in my time have so many thousands of rank-and-file church members been so seriously concerned about the task of the church as they are now. The big story at the Des Moines convention will undoubtedly be concerned with this surging energy of the church membership.

WE DO TRY to give the impression in this week's LUTHERAN that you are getting a report straight from the Des Moines convention. But don't be taken in by our journalistic enterprise. Everything in this issue was written from reports prepared in advance, because we had to go to press the day the delegates were getting aboard the Iowa-bound trains.

Next week's paper (Oct. 18), which goes to press Oct. 9, will bring fresh news of the first part of the convention, and the rest will be in THE LUTHERAN of Oct. 25. We won't have an easy time of publishing a prompt report while we are working 1,100 miles away from our office, but we'll do our best.

—ELSON RUFF

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